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A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

DECEMBER

1914

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Volume V DECEMBER, 1914 Number 4

THE RESULTS of the recent elections make an interesting study from the viewpoint of the student of social ethics and the friend of political idealism. Of course with the party politician's viewpoint we have little to do. Our Republican friends seem unanimously jubilant; our Democratic friends display engaging gifts of ingenuity in explaining how it is all right, while our "Bull Moose" neighbors like to talk about something else. But to the ethical moralist, food for thought is lavishly spread over nation-wide table. To him the overwhelming defeat of Democracy in New York, for instance, does not wear the hue of national calamity. It is evident that the people of that state are resolved that nobody shall misunderstand their state of mind as to Tammany and all that Tammany stands for: their feelings on that point are not dissembled. And while Mr. Whitman's manner of nomination may not have suited everybody, there seems general conviction that his method of dealing with systemized crime in New York City deserves some reward, and that a man of his sort, despite apparent limitations, may not be the worst sort of a man to happen into Albany about this time. The whole story of Democracy in the Empire State, since it came into power with Governor Dix, has been one of crass stupidity and sordid commercialism. The short-road method of getting rid of it was to put the opposition party into power with vehemence and precision, and that was what happened November third. Mr. Whitman has won a superb victory at the polls; but we suspect that one more victory has yet to be won by him, before the mastery of the governorship is really his.

* * *

THE DEFEAT of Sullivan for Senator in Illinois is thoroughly satisfying to the man to whom public service has some relations to ethics and religion. Prominent leaders of his own party had protested against his nomination or election; and whatever hope Democracy has for continued leadership in national affairs must lie in its steadfast repudiation of such elements as Mr. Sullivan represents. On the other hand the election of Senator Penrose in Pennsylvania by such an astounding majority is an outrage and shame not easily to be understood. Indeed the State of Pennsylvania is the despair of all who have good government at heart; for the great trouble there seems to lie not so much in the inordinate greed of the spoilsmen, or the unwonted audacity and vigor of their methods as compared with the workings of political commercialism in other places, but more in the stultifying indifference and supineness of what ought to be the "better and more intelligent classes," to rally to any efficient method of ridding Pennsylvania politics of its besetting sins.

* * *

WE DO not believe that the result of the elections can be counted as any discouraging rebuke upon the peace policies of the President, or his essential policies of progressive reform. Of course such a material shrinkage of the congressional majority has sobering significance; and the fact that the heavy losses lie in the States of the New York group—New York, New Jersey, and Connecticut with Pennsylvania—would indicate that financial and commercial considerations entered largely into the reckoning. Of course the majorities of two years ago were abnormally swollen. A large proportion of northern Democrats were elected to Congress from districts normally safe for the Republicans, in a sharp reaction of impatience with the old Republican regime. The new "Progressive party," with its tinkling idealisms and melodramatic leaderships played havoc with men's sober imaginations, and the Democrats reaped the benefit in a somewhat fictitiously overwhelming triumph. Inordinate expecta-

tions could not be realized: the melodrama of "Progressiveism" lost its piquancy; a complication of misfortunes, national and international, set all sorts of industrial relationships awry; the scowl of adversity was over all the earth,—and the "party in power" came in for the blame. The result seems to be that that party still remains in power, with a workable though chastened congressional majority; that despite all complications of fate the party which for more than fifty years has beeen practically the "opposition," now retains the confidence of the people; that the fundamental policies of the administration have two more years in which to be tried out,—and the President himself still holds the respect and honor of his countrymen. The voters of the nation still stand on his side by a substantial and significant majority.

* * *

ALREADY people are beginning to "guess" at what will hapen "after the war,"—an interesting though futile form of pastime, as everything stands so near to a "draw" on the battlefields, today. Only the dismal fact stands beyond dispute that the end, whatever it may be, is not near. Neither side can afford to think of peace at this juncture, for the minimum of demand on either side exceeds all possibility of concession from the other side, as the issue now stands. The Allies can demand "nothing less" than the full indemnity of Belgium, the restoration to France of her ancient provinces, and a definite curtailment of Germany's military equipment; while Germany can demand "nothing less" than the humbling of England's pride and permanent guarantees, "not of words but of facts," that Germany's growing strength shall suffer no impairment, that she be given room for self-attainment released from the continuing peril of encroachment from east or west,—and these demands the powers must treat with derisive contempt. Therefore thousands upon thousands more of German youth and English youth and the youth of France and Belgium and Russia must share their common doom of horror, more tragedies must gloom the households of every European city with equal impartiality, the whole world must throw much of the best fruits of its productive energies and soaring ambitions to the scrap-heap,—until the day when the nations shall all gather around their common mound of ashes and embers, and decide what portions of lasting hate and tormenting resentments and lingering stings of ignominy shall be distributed for future reckonings. For the more gloriously one side wins, the more bitterly the other side loses,—and the terms of that bitterness are but draughts on the stored-up tragedy of some coming day. There is no nation in Europe that can be so beaten that it will not immediately begin to plan and plot for future vindication when the full score and something over shall be paid back on the conqueror's credit. That is what war means.

* * *

MEANWHILE, to the foolish and sentimental idealist, how easily might the way out be found, if only a genuine tide of good-will and common sense could oversweep the world. Suppose, with all confusing attempts to fix the blame forgotten, all could agree that human nature is very human everywhere,—alike in Germany, Belgium, France and England; that probably every Englishman in every German's place would have acted "just the same," from ministerial chamber to reservationist's cottage; that there are justifying circumstances as well as culpable circumstances in the inner story of every nation's diplomatic complicacy,—and that all are common victims of the world's inherited "war-delusion," and in a common place of misfortune before the bar of fate. What a mint of money it would save England and France and Russia, as well as Germany,—(to put the thing on lowest commercial terms) —and what a world of difference in developing national prosperity for the next few years to come, and what a noble escape for the finest factors of modern civilization which all share,—if without further pother to prove by might of arms where right doth lie,—(a stupid way to prove anything!)—the nations should agree to share the raising of that just indemnity fund which brave Belgium manifestly deserves, in a way that shall mean no people's abasement; that the nations unite to give every people in

Europe, for their common humanity's sake, full safeguard against their reasonable borders; that it be discovered that it is for the advantage of every nation to have every other nation prosperous about it, and that the notion that any people is better off to the degree that neighbors are worse off be sent to the scrap-heap of superstitions along with the folly of astrology and alchemy. Secure to Europe the common sharing of twentieth century possibilities of prosperity which ceases to be competitive the moment that it becomes humanized,—and France has nothing to fear from Germany, Germany nothing to fear from England or Russia,—and little Switzerland, the safest of them all because the weakest of them all, may laugh with cordial triumph of good-will and wisdom, and a little child among the nations lead them all!

* * *

FOR SOMEWHERE in the dreary train of the tragic sequence of events, just this solution must ultimately be reached in some terms,—and the more woeful is the pity of the deferment of good reason. Nations are not really children trying to prove each other in the wrong—though they act as such. They are common heirs of a common destiny; they are sharing partners on a common inheritance of blunder and mistake; they are only fatuously engaged in the infinitely stupid business each of wronging and lacerating and despoiling *itself,* in a miserable mêlée of self-inflicted torment, when they think to be battling to hurt one another. The outcome must inevitably be the same whichever side wins. Final peace can only come with the common sense of associative good will, expressed in a rational method of guarantees for international order. The costs of the method of national rivalries are so enormously in excess of those of any method of co-ordinated prosperity that it is gross barbarism to be ignorant of the fact. England needs a self-respecting Germany in the heart of Europe, and could suffer no greater misfortune than to have a humiliated Germany for her neighbor. Germany needs a self-respecting and self-attaining Russia on her border; a demeaned and despoiled Russia would be the worst possible neighbor she could have. The frank recognition of a few fundamental principles of international comity and good will would be more effective than the most advanced military efficiency of nationally competing rivals,—and those fundamental principles once searched for in the calm moments of international sanity would not be difficult to discover nor to safeguard for all the workers concerned.

* * *

INDEED, an interesting contribution to the movement looking toward the formulation of such principles is presented in a letter published in London recently by a company of "friends of peace," with the signatures of Norman Angell, Ramnay Macdonald, E. D. Morel, Arthur Ponsonby, and Charles Trevalyan. We take from the columns of the *Christian Commonwealth* this summary of these propositions:

(1) No province shall be transferred from one Government to another without the consent by plebiscite of the population of such province.

(2) No treaty, arrangement, or undertaking shall be entered upon in the name of Great Britain without the sanction of Parliament; adequate machinery for ensuring democratic control of foreign policy shall be created.

(3) The foreign policy of Great Britain shall not be aimed at creating alliances for the purpose of maintaining the "balance of power," but shall be directed to the establishment of a concert of Europe, whose deliberations and decisions shall be public.

(4) Great Britain shall propose as part of the Peace Settlement a plan for the drastic reduction of armaments by the consent of all the belligerent Powers, and to facilitate that policy shall attempt to secure the general nationalization of the manufacture of armaments and the prohibition of the export of armaments by one country to another.

* * *

THE AMERICAN UNITARIAN ASSOCIATION is to be congratulated on a significant policy of its publication department which even approximates altruistic excellency. We refer to its activity in pushing through its influence not only the strictly missionary and theological literature of its own publication, but also the distribution of certain "human documents" not necessarily of its own publication at all. Its active campaign for the extended circulation of Dr. Sullivan's significant novel of American Modernism,—"The Priest,"—is one manifestation of this enterprise

"The Priest" is not published by the A. U. A., and is not a Unitarian tract by any means. It is just an interesting, dramatically vivid story of a spiritual experience in the evolution of liberal faith, and when it was written the writer had not even an expectant interest in the work of the Unitarian denomination. Of somewhat different character, yet of kindred human interest is the recent publication of Rev. A. M. Rihbany's "A Far Journey" by a long established and famous Boston publishing house. This charming romance of veritable autobiography is not in the least a theological tract. It is a straightforward bit of literary workmanship, appearing first in the *Atlantic Monthly,* and appealing to all who like good literature and an absorbingly interesting story which is yet not fiction but sober fact. We are glad that the association has assumed the responsibility of extending the sale of this book among our people. It is not a money proposition but a legitimate part of our liberal program of faith and thought extension, and there are reasons why Unitarians possessing themselves of either of these books should do so through the agency of the association, to the worthy advantage of our cause. We are glad also to acknowledge the courtesy of the A. U. A. in including THE UNITARIAN ADVANCE in its method of widening the influence and vogue of a third "human document,"—Robert Collyer's delightful volume of autobiography, "Some Memories." It is well for our people to realize not simply what our faiths and aims are, but what sort of men come to us out of hard places and through strenuous journeyings of experience to find at last delight and strength of joy in our free gospel.

* * *

THAT was a sensible innovation which the Third Church of Cambridge introduced into the program of the installation of its new minister, last month. A whole day was devoted to this important service, with meetings in the morning, afternoon and evening; but it is not this prolongation of functioning which we now feel moved to praise. We refer to what happened after the dignified morning service when Dr. Crothers preached a noble sermon and where no doubt a good program of music added to the satisfactions of the hour. For then came a service with the Sunday school, wherein the new minister was welcomed and installed as "director of the religion and spiritual life of the young people." Rev. William I. Lawrence, our denominational archbishop in Sunday school work, made a fitting address, the new minister had his word of greeting, and then the members of the school came forward in orderly precision, the kindergarten class leading the way, and each in turn gave the minister the right hand of fellowship. We wish that the significance of this little service might grow upon our churches. No small part of the pastoral relationship of the modern minister is to the children and the problem of religious education involved in their estate. And this not merely incidental to the fact that of course the children are included in the households of the parish. That is the old time error of confusion. The children of a parish are not simply the "and-so-forths" of parochial responsibility. Their problem is the fundamental problem of religious progress, and a normal church properly grounds its whole field of responsibility upon its educational and cultural opportunities with the young. A modern minister is only half-ordained who has not felt the glow of ordination peculiarly sacred to the children and young people of his charge. We are just beginning to take the problems of religious education seriously. The Third Church in Cambridge has always had an honorable record in its Sunday school activities, and this new "symbol" of its consecration comes with the more persuasive authority because of that tradition.

* * *

WE HAVE been genially taken to task by our friends in Oklahoma City because in a recent news-item we "regretted that they had no branch of the 'Women's Alliance.'" Manifestly the women of that vigorously adolescent church are very much alive, and we extend them genuine apology if we have misstated their case. It is obvious that through their "federated committees" they do all that most Alliances do, and more than many. And it's the thing and not the name that counts. Still, we wish

to make our conviction plain—the Women's Alliance is not simply a method of local church development but of vigorous denominational fellowship in good will. In young churches particularly it is inevitable that much of the emphasis must be thrown on the local enterprise; the heavy end of much of the "ways and means" problem always falls on the Alliance; that very important factor in community growth, the social functioning which wins the heart-friendship no less than the intellectual enlistment of new recruits, must always be a part of the women's work. They are kept busy all the time in the "Martha" business of practical good works. But just as truly does the pioneer church need, perhaps more than any other, the emphasis on fellowship with the larger body,—the national enlistment; and we have always believed that a peculiar value of the Alliance movement lay just here. More than any other one institution does the Women's Alliance furnish the "connective tissue" which binds the American Unitarian churches together. Every branch meeting, if properly conducted, is a session of national denominational realization. Our churches have conscious relations with the A. U. A. perhaps once a year; they have relation with the Sunday school society when new manuals are needed and delegates are to be selected; in only a few of our newer churches have branches of the Y. P. R. U. been organized, and where we have Men's Clubs their significance is wholly local. But the Women's Alliance has evolved a genuine denominational *esprit de corps* which is effectually diffusive, and that is why we believe that every church that is far removed from neighbors and in the formative stages of self-realization does well to give its Alliance work its full national significance, and why "something just as good with another name" cannot be quite as good, after all. But mind, we mean this comment for universal application and not for local reproach. We are not informed as to the local situation of your friends who furnish our text. Surely their program of federated activities seems very practical and sane; and their "affiliation with the National Alliance" may be adequate without the name. We insist on our sermon, even though the text may not be relevant.

TWO MEN OF POWER.

By Harold Patrick Morgan.

The One

Dynamic molds he to his will
The men be scorns, who but fulfill
Machine-like functions; then, with glee
Laughs their brute soullessness to see,
Or sullen envy. Moved by greed,
He trambles down each bruised reed;
"Poor fools," he cries, "the fit survive,
The strong and crafty always thrive,
While honest men, whose souls are pure,
A livelihood can scarce procure."
Thus scatters he with lib'ral hand
Hatred and doubt, throughout the land.
Men, in his brutal presence cower,
And fear, yet *loathe, this man of power.*

The Other

Like the world's Saviour, this man lives
In lonely places, and never gives
To Mammon, lust, or baneful pride,
A thought or wish to greed allied.
But blessed with a contented mind,
And love sincere for all mankind,
Belov'd in turn—from day to day,
He goes on his appointed way.
So pure, so finely sane is he
His life exhales unconsciously
The breath of love. Whose faith is dim
Finds confidence in God through him.
With hope and faith, men rise and tower
Before this *lowly man of power.*

Ottawa, Canada.

NEW BOOKS.

A Far Journey: by Abraham Mitrie Rihbany; with illustrations. Houghton Mifflin Co. 352 pp. $1.75 net.

The Church of the Disciples is more than a preeminently successful and useful Unitarian church; it is a distinctive "Boston institution," typical of much of the best and finest of that which makes up the uniqueness of New England's capital. The first minister of the Church of the Disciples was grandson of the most distinguished rector of King's Chapel, and James Freeman Clarke was Boston, ethically personified. Its second minister was Charles Gordon Ames, of democratic origin and spirit, but of true Brahman culture, and American of Americans, through and through. The present minister came over in the steerage of a Mediterranean steamship, and landed in New York with nine cents in his pocket, scarcely any English in his speech, and practically no friends on the continent. He came from the land where the original disciples had dwelt, and his boyhood scenes were very similar to those amid which the gentle prophet of Nazareth walked; but that meant little in a city where "Syrians" represent a class of foreign immigrants of not very high or winsome order.

This fascinating volume of autobiography is then the story of a "Far Journey" indeed, from every point of view. It is the story of a spiritual achievement as well as of a most interesting personal career. Mr. Rihbany is

now one of the most honored and beloved clergymen in a fellowship which is inclined to be a bit particular about some things; and out of the achievements of his unique career he brings us marked elements of strength.

The story is modestly told and yet with graphic strength. Its English is that of one whose early model was the best—the King James' version of the Bible and a good deal of the attractiveness of the writing lies in its fine scriptural flavor, accompanied by a straightforward modern accent of good common sense. The grace of humor is not lacking, either. The earlier chapters describing Mr. Rihbany's home life in Syria naturally appeal to us most, for they give us at first hand a most distinctive picture of a sphere of life so different from our own. Indeed, the writer seems to have foreshortened his story of the later development of his career unduly. The recital of his story as a wandering "lecturer," earning his scant livelihood by itinerant incursions into western towns where kind-hearted clergymen of evangelical faith opened their churches to him for talks about Syria, with collections to pay the score, is all too meagre and scrappy for those of us who would feel the most significant chapters of this whole life-drama to lie in that critical period of illumination and self-discovery. Yet it is all well told and highly worth while. We are glad that the American Unitarian Association has undertaken to extend the sale of this volume amongst the people of our congregations.

THE DEMOCRATIC RHINE-MAID: a novel, by Franklin Kent Gifford. The Devin-Adair Co. 372 pp.

It is a pretty and interesting story which Mr. Gifford has to tell, and he tells it very pleasantly, with much charm of humor and vivacity of style, not a little resolute sentiment, and something of picturesqueness in setting and characters. We are not sure that it is all very probable, but then probable things are not always the most interesting, and the spirit of this tale is plainly that of light summer reading when one must not be too serious about anything. The hero is a Harvard graduate, and the story begins with a promising dash of Class Day "heart-affair," which is so precipitately thrown to the scrap-heap that one wonders what it has to do with the case after all. The serious business of romance begins when the young man, grown a decade or so older—we will not say wiser—meets a bewitching German peasant girl on the banks of the Rhine and falls exquisitely in love at first sight, while she plays a merry "stoops-to-conquer" masquerade with him to unique effects, being of course a Baroness in disguise, steeped in wea'th and ancient hereditary prestige, but with a *penchant* for democracy and a reputation for shameful coquetry. Things happen romantically through shimmering chapters of *"light motiv,"* and then comes to pass what does come to pass; and somewhere in between, if one is deft, one is expected to discover something symbolic of something that concerns modern social problems, but not in the least disagreeably or of fretful tone. We own that our first interest in this briskly written romance lies in the fact that its author has been a welcome contributor to the columns of THE UNITARIAN ADVANCE and is pastor of one of our Unitarian churches; but the book stands manfully on its own merits and makes interesting reading.

THE HIBBERT JOURNAL for October devotes the larger part of its space to "War articles," a fact most significant of the vividly ethical attitude which our English friends take regarding the crisis so suddenly fallen upon them. Some of these articles show signs of hasty preparation as well as of an ardor of feeling not quite up to the traditions of this "Review of Religion, Theology and Philosophy," yet the more for that reason, perhaps, does the volume bring to us an interesting contribution to vital "religion, theology and philosophy" as the modern mind must define their range. The table of contents includes the following: "The Supreme Duty of the Citizen at the Present Crisis," by Field-Marshal Earl Roberts (neither theologian or philosopher by reputation!); "The Ethics of War," by the Bishop of Carlisle; "Mechanism, Diabolism, and the War," by the Editor (L. A. Jacks); "Why We Are Fighting," by Sir Henry Jones; "Thoughts on the War," by Prof. Gilbert Murray; "Literature and Politics in Modern Germany," by T. W. Rolleston; "German Philosophy and the Present Crisis," by Prof. G. Dawes Hicks; "The Philosopher of 'The Will to Power'," by William Mackintire Salter; "Modern Utopians in Conflict," by J. W. Marriott; "Religious Belief as Affecting the Growth of Population," by Meyrick Booth; "God as the Common Will," by Prof. H. A. Overstreet; "An Ancient Buddhist University," by Principal J. E. Carpenter; "Goethe's Friendship with Lavater," by the Rev. Prof. Gibbs.

FELLOWSHIP ANNOUNCEMENTS.

The New England Fellowship Committee has received from John Irwin Flick, formerly of the Baptist ministry, an application for the certificate of commendation issued by this committee. Louis C. Cornish, Julian C. Jaynes, Robert F. Leavens, secretary, 10 Prospect St., Fitchburg, Mass.

At a meeting of the Fellowship Committee of the Middle States held at 104 East 20th street, New York, on Monday, October 26, 1914, Dr. Addison Moore was duly admitted to our fellowship in the Unitarian denomination, and is hereby commended to its ministers and church.

Rev. William Daniel Grant, Ph. D., formerly of the Presbyterian denomination, for eight years pastor of the South Bergen Reformed Church, Jersey City, and later pastor for eight years of the First Presbyterian Church of Northumberland, Pa., has applied for fellowship to the Fellowship Committee of the Middle States. He is at present a member of the Manhattan Association of Congregational ministers. He is the author of the well known book, "The Victim."

What the Modern Business World is Teaching the Church

By Rev. E. H. Reeman,

Minister of the Church of Our Father of Lancaster, Pa.

THAT the church has anything to learn from the business world is a suggestion that at one time of day, and indeed not so very long ago, would have been repudiated with scorn by every recognized leader of ecclesiastical life. Now-a-days, however, things have changed considerably. For one thing modern business has developed an organization and systemization that compel attention by their very symmetry and completeness. Within fifty years trade and commerce have opened up the world in an entirely new fashion and upon a scale that is almost startling. It has widened the horizon of life for men as nothing has ever done before. It has over-leaped the boundaries of state partitions and the wide divide of rolling seas and linked by new chains the various nations of the world. It has also become a definite factor in the moral discipline of men, offering a moral training of the highest worth in the manly virtues of alertness, courage, sanity of judgment, and concentration and determination of effort. The demand which it makes upon those who engage in it are not dissimilar to the demands of the austere qualities which were the mark of the old time saint.

For another thing it has been very definitely evidenced to the church that it is living in a new world where at least its old methods of doing things have the appearance of being obsolete, and in which indeed these methods have proved themselves singularly ineffective to accomplish anything of a practical nature. Less and less is the modern world inclined to pay heed to *ex cathedra* utterances of any sort, whether voiced in religion's name or any other, and with this disinclination has grown up a tendency to demand that we prove all things affirmed. The success which has attended the efforts aiming at business expansion and commercial development has, moreover, been so great as to make the struggle of organized religion in the direction of increased influence appear puny and hopelessly futile. In the matter of expansion and importance the modern business world has actually outstripped the church at every point.

Trade has created for itself a thousand new markets where organized religion has succeeded in opening no more than a dozen new fields of activity. Take the business development of any city known to you and there is evidence of an expansion for the corresponding expansion in church development of which we look in vain. Take the business thoroughfares of your own city even. Look at the magnificent business buildings which have replaced the simple stores of twenty-five years ago, and then compare these with the expansions of organized religion during the same period. That we have many new churches goes without saying, that there have been obvious developments in religious life and organization is also apparent, but there is no proportionate comparison between the business expasion of your city on the one hand and its church expansion on the other. Indeed in the case of many of the larger and older churches a careful census might even reveal a diminution in the number of attendants as compared with twenty-five years ago. In very few cases so far as our churches are commonly concerned is there any evidence of the pulling down of old barns and building bigger, and yet this is a process that is constantly going on in our business world.

Increasing population must, of course, be accounted a primal factor in the expansion of business, but this has surely provided an opportunity for church expansion no less important than in the case of business. If the business world has been able to use this factor as a means to its own expansion, why has the church also not been able to utilize it in a similiar way?

It cannot be said that the business world is possessed of assets which the

church does not possess, or if such be the case it must be conceded that what extra assets the business world does possess are of its own creation, and might equally well have been created by the church for itself. Beyond this primal factor of expansion which the church shares in common with the business world it cannot be doubted that the explanation of business development must be sought in the enterprise and aggressive activity of the business world itself. Everybody is aware that what has happened in many cases is that the business world has created for itself new markets and new demands and then has set itself the task of supplying the new needs. But in this task the business world has had the advantage of no more than the ordinary qualities of human enterprise, ambition, and aggressiveness, which qualities have been just as much at the command of the church, and might it would seem obvious beyond words have been utilized by the church with the same prospects of success.

With these facts in view let us inquire then what the modern business world can teach the church. I propose to deal briefly with three great lessons which it seems to me the business world offers for the benefit of the church and which it will be fatal for the church to ignore. These three lessons are:

1st. The Necessity for Efficiency.
2nd. The Value of Publicity.
3rd. The Opportunity for Service.

1st. *The Necessity for Efficiency.* But efficiency in what? And has not the church always been efficient? No. It has not. And it is not efficient today. In a great many cases it is neither efficient in those practical affairs of administration which are a prime concern of any organization, nor efficient for the special work which it claims it is called to perform. There are thousands of churches that are absolutely inefficient in the matter of administration. Their finances are muddled and mismanaged in a way that would spell bankruptcy to the best capitalized business in existence; they are in many cases parasitic affairs existing purely upon the charity of the well-disposed—cadging concerns that have not even learned the arts of successful cadging, and they are often absolutely unable to demonstrate the value of their existence to their community. If some of our churches had depended upon nothing other than their organization for their existence they would have gone out like a snuffed candle in the first year of their history.

All kinds of excuses are made and accepting to condone inefficiency, muddled management, the apathetic administration, not one of which would be listened to for a single moment in any self-respecting business concern. One of the most common and popular of these excuses being the plea that as the work of church administration is in the average case left to voluntary and unpaid workers too much cannot be expected or required. Whereas it ought to be a generally accepted axiom that any work that is worth doing at all is worth doing well and in the most efficient manner, whether paid or unpaid. The poverty of this petty and ignoble excuse being all the more apparent when it is remembered that many of the most successful and well-managed organizations of social and community life are also dependent in a large measure upon voluntary service, and that some of the very noblest and grandest work in this world has been done, and is constantly being done, by men who have neither received nor expected a cent in return. If a man's love for his cause, be it the cause of religion or any other, does not prompt him to render to it freely, if need be, the very best of which he is capable, he ought at least to have enough manly self-respect to refrain from offering it his third rate effort. Then, too, in all too many instances the church is altogether inefficient for the special work which it claims it is called to perform, and what is even worse seems content to allow inefficiency to usurp the place of efficiency. Take as a single illustration the most surface example of what I mean. If the church is to fulfil the function which it claims as its own with any real degree of effectiveness it is *absolutely essential that it should know people,* know them intimately, thoroughly, and with a sympathetic understanding of their needs and outlook. Unless it knows people—understands humanity, the impulses which move it and the conditions which

react upon it, how can it possibly hope to reach the people with its message and appeal?

Yet not only is there a total lack of any real understanding of people in a thousand cases, but a profound indifference to the task of obtaining such an understanding. If the ordinary trader studied his market with no more intelligence, sympathy and care than the average church its constituency he would find himself without a market at all inside of six months. How many churches there are that instead of taking people as it finds them and as they are go about their business with eyes closed to the real facts and bent upon dealing with people from their own peculiar standpoint of what people are or ought to be. Popular evangelism, for example, in common with a great deal of more respectable church activity, persists in regarding people as hopeless and helpless sinners, taking humanity in the lump and defining its lump character in the light of its own theological theories, instead of making due distinction between the vices and virtues of society and the conflicting desires and impulses of the average common individual. The veriest novice in trade advertising and salesmanship could teach us better and tell us that unless he knows his market it is a waste of time to seek to enter it, or to cherish any hope of ever entering it. Efficiency, then, is one great lesson which the modern business world is teaching the church. Efficiency in administration as the first step to a pound organization, and efficiency in its own peculiar work as the first foundation of successful effort.

The second lesson that is being taught is that of *The Value of Publicity*. Not false, misrepresentative, or boastful advertisement, but genuine, straightforward, honest publicity. The modern business man has long since learned that he can only sell his goods as he makes known his goods, telling the simple truth about them so frankly and exactly that the goods fit the announcement in every case, so that even the smallest member of the household eating his morning cereal and remembering the appetizing picture of the bowl of cornflakes upon the back page of his mother's magazine will say—"That's them all right." The value of publicity, in the sense of the making known and boosting of a thing believed in as of solid worth, is a lesson that every church may well learn from the business world, and which I think the churches have got to learn if they hope to win out in the struggle of modern life.

If they have got anything to believe in and believe that it is worth believing in the churches have got to tell people about it—how else can they expect the people to know of their existence? The Christian movement began as a publicity campaign. Listen: "Go ye into all the world and proclaim the good tidings"—make it known, publish the good news. And the way in which Christianity began is the only way in which it can continue. The moment we sit down and begin to wait for people to come our way they will stop coming. The challenge of Jesus was to go out and compel them to come in. You can't get people in any other way, as every man with a shirt stud to sell, or a vote to win knows well enough, and as every church organization ought to have the common sense to see. People are not walking around the streets with nothing else to do but look for the latest and most interesting thing in religion, but they will very probably show a willingness to investigate even the most erratic fad if the matter is only called to their attention with sufficient vividness and frequency. Moreover, if any one of a dozen firms with a soap or a cereal to sell feels that it is worth while for the sake of mercenary profit to spend a million dollars a year in publicity, how much more ought it not to be the concern of the church to bring to the public notice things held to be of inestimable value to the highest moral well-being and betterment of the people themselves.

It seems to me that when our aim is not dollars, but souls, there is something wrong with us if we are willing to allow the dollar-catcher to beat us. While even if it were simply dollars we are after we should probably find, like the soap and cereal vendor, that publicity pays. Publicity, then, as a means to making known the good tidings of religion and as a means to the moral uplift and spiritual edification of the human race is the second great lesson which the modern busi-

ness world is teaching the church. And if I were addressing a company of church officials seeking light upon this matter in its practical aspects and were asked about methods of publicity and their legitimacy, I would answer that any sort of publicity that tells the truth and reaches the eye and ear of the people it is the aim to reach is legitimate, proper and right.

And the third lesson that is being taught is that of *Opportunity for Service.* Service is the keynote that is being struck with ever increasing clearness in every department of modern business. Organized with the primary purpose of profit-making the modern business man is finding at every turn that this dynamic impulse of trade and commerce is inseparable from a real effort at public service. It is not merely that he is learning to regard his trade itself and the facilities which it offers for the barter and exchange of goods as of the nature of a public service, but he is also learning that the equipment which is necessary to this end offers in itself an opportunity for a purely voluntary and unremunerative service to the people of his community. And he is seeking to combine with his legitimate trade, indeed to make a definite part of his business operations, a genuine spirit of public service. The modern department store is perhaps the most definite example of this we have seen as yet, but the idea is one that is playing an increasing part in all the varied activities of trade and commerce.

Your modern department store not only furnishes you with a market for the purchase of an almost inconceivable variety of goods, but also with a great many of the privileges and prerogatives of a club membership. In it we are finding a rendezvous for our appointments, rooms for our rest, books and magazines for our recreation, play-places for our children, with unstinted facilities for telephone service, and the conduct of at least our immediately urgent correspondence. More and more the idea is being inculcated and accepted that the function of the trader in the community is to serve the public no less than to sell goods, and the widest-awake business men in any community are the very people who are doing most to establish this idea.

Surely there is here a lesson for the church, which too long has confined its activities to the affairs of its own immediate concerns—to the upbuilding of its own organizations, memberships, and denominational interests, and has been stringent in its demand that every little bit of effort which it has ventured to put forth on behalf of more general interests shall be carefully labelled and credited to its account. The opportunity for service in any community—what a great opportunity it is, if only we can break ourselves free from the petty little shackles of denominationalism that have bound us and divided us so long. And with the equipment at our disposal in the churches, utilized today less than half as much as in the case of business equipment, how grandly might not this opportunity be met and grasped? Service, not as a selfish thing by which to enrich our own resources, but as rendered gladly to the common need—service as a constant aim and endeavor—as a means to the expression of the good-will within us—as a means, also, to a deeper human understanding of those whom we seek to reach with our message of divine things—what transformations this might not work in the enthusiasm, the outlook, the soul of the modern church, of whose ancient Master it is written that he said:

"Whoso would be chief among you let him be servant of all," and "Whosoever loseth his life shall find it."

And who with his own hands washed the dusty feet of a weary band of disciples.

THE POETS.

They found me blind and deaf,
And gave me to hear and see;
Captive, and loosed me from the bonds
Of inward slavery.

—C. S. P.

"Willy, is your father a rich man?"

"No, Sallie, he is a professor, so I can be educated for nothing."

"Oh, that's nothing; my father is a minister and I can be good for nothing."—Harvard Lampoon.

The New First Unitarian Church of Wheeling, W. Va., Dedicated Sunday, October 25.

Our Church in Wheeling

By John H. Rennard.

ON THE last Sunday of October, 1907, Rev. Thomas Clayton, missionary to the un-churched and the mis-churched, sowed the first seeds of Unitarianism in the industrial city of Wheeling, W. Va. On the last Sunday of October, 1914, the new building pictured elsewhere in this issue, was dedicated as the home of the First Unitarian Church of Wheeling. It took just seven years to accomplish that which enthusiastic Unitarians in Wheeling now call the real beginning of a career of usefulness, but it proved that the seed fell on good ground, and the harvest has been well worth waiting for.

At the time Mr. Clayton came to Wheeling, he was conducting services every Sunday evening at the Carnegie Institute, Pittsburgh. Out of those services grew the Northside Unitarian Church, of that city, now in charge of Rev. Chas. E. Snyder, who was one of the participants in the dedicatory exercises at the Wheeling church. And now Mr. Clayton is at Fresno, Cal., where he has been instrumental in building another church.

On the day of dedication two services were held, one in the morning and one in the evening. At both the church was crowded, but at the evening services people were turned away, in spite of the fact that every inch of available space in the aisle, in front of the pulpit and in the vestibule, was occupied. Ten new members were welcomed into the fellowship of the church.

Dr. Samuel A. Eliot, who for years has viewed with keen and kindly interest the progress of what he called "this little band of God's free people," delivered the dedicatory sermon, in the evening. Other out-of-town ministers

Rev. Howard A. Pease, Minister of the First Unitarian Church, Wheeling, W. Va.

present and assisting in the exercises were Rev. L. Walter Mason and Rev. Chas. E. Snyder, of Pittsburgh, and Rev. F. M. Bennett, of Youngstown, O. Mr. Mason delivered the sermon at the morning services.

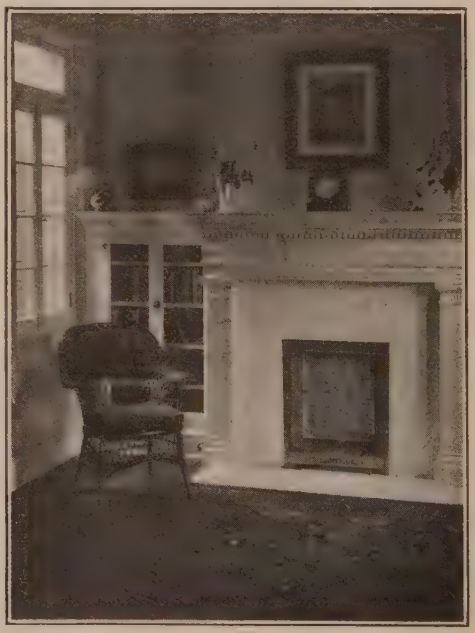
Among the beautiful features of the occasion were the warm words of welcome from Rabbi Morris Lazaron, of the Jewish congregation, from whom a fine floral tribute was also received. Rabbi Lazaron's remarks are thus epitomized in the local morning newspapers:

"I am happy to be here with you. I wish to tell you, in the name of my people, that we rejoice earnestly and sincerely in your attainment of a home. You have had many difficulties to contend with. Thrown upon your own resources in a period of financial depression, your little group has been undaunted by difficulties, and has succeeded in erecting this building, beautiful in its simplicity. You have reason this day to feel proud of this achievement. May this spiritual home stand as the concrete, living expression of the ideals for which Unitarianism stands."

Other congratulatory messages were read by the minister, Rev. Howard A. Pease; one from Secretary Leon A. Harvey, of the Unitarian Conference for the middle states and Canada. Another came from Rev. Thomas Clayton, father of the church, and was full of paternal tenderness that touched the hearts of its hearers, especially those of the old guard to whom it brought vivid recollections of the writer.

The new home of the Wheeling congregation is a handsome little structure. It was designed and its construction supervised by Edward B. Franzheim, who has earned the reputation of being the most artistic of Wheeling's architects. His services were free, and were volunteered as his contribution to the building fund. It is built on a site 34½x142, located on Eoff street, above Twelfth, within five minutes walk from all of the car lines and within three blocks from the most central and leading hotel. It is in a quiet, church neighborhood.

On account of the narrowness of the lot, the building has been set back from the sidewalk fifteen feet, affording a small enclosure in front for shrubbery. This enclosure is effected by means of a low concrete wall, surmounted by an iron picket fence, with a double iron



A Corner of the Minister's Study, First Unitarian Church, Wheeling, W. Va.

Auditorium of the New First Unitarian Church, Wheeling, W. Va.

gate. The approach from the sidewalk to the door is red tile. The little yard is flanked by two concrete walls built up against the adjoining dwelling houses, each wall containing an arch-shaped niche, at the bottom of which is a trough or oblong vase, which is filled with soil and planted with ivy, which will look very fine when it gets spread over the walls. To the right of the vestibule as you enter the church is the minister's study, completely furnished, with a collection of liberal literature already started in the stationary book-case built round the wall. To the left are two stairways, one leading to the Women's Alliance room directly overhead, and the other to the basement, where are located kitchen, pantry, lavatories and a large room for holding the meetings of a purely social nature. This basement opens on a back yard which will make an attractive lawn, and which has been planted with sycamore trees and will later be adorned by appropriate shrubbery.

The auditorium is cozy, accommodating about 125 persons comfortably seated, although on the night of the dedication it held close to two hundred, but not comfortably. Pulpit and pews are finished in golden oak. During the day a flood of light is admitted from above through the skylight. At night the illumination is by the semi-indirect process, the fuel being electricity.

The great disadvantages under which the church has heretofore been laboring were never so fully realized as now, when the Wheeling people have their own home. Already a men's club, with nineteen members, has been organized; the little kindergarten in charge of Mrs. Howard A. Pease, is flourishing and the Women's Alliance was never so busy and never so happy, now that its members have permanent headquarters, instead of having to move from house to house.

The church has come to be recognized as a permanent institution. In spite of the fact that the local Unitarians were bitterly attacked by Mr. Sunday during the course of a six weeks' campaign in Wheeling three years ago, the movement has steadily grown. The newspapers have been exceedingly kind, as evidenced by the full page devoted to the dedication in both of the morning papers, notwithstanding the fact that a big orthodox Bible conference was inaugurated on the same day and

lasted a week. They have also been liberal with space for abstracts of Unitarian sermons delivered by Dr. Pease, which were usually written by a member of the church and handed to them for publication. Notices of coming events have been no less courteously taken care of by the newspapers, indicating a most friendly spirit of co-operation, which any congregation may regard itself fortunate to receive.

As stated in the opening paragraph of this article, the Wheeling church was founded by Rev. Thomas Clayton, then of Pittsburgh, now of Fresno, Cal. He first came to Wheeling in October, 1907. From Secretary R. B. Naylor, of the Board of Trade, he secured a list of persons considered liberal in their religious views, and called a meeting which was held in the Schmulbach building the last Sunday in October. This became the regular meeting place until April, 1908, when it was changed to the Board of Trade assembly room. When the Board of Trade building was partly destroyed by fire, the congregation accepted the invitation of the Jewish people to hold services in their synagogue, free of charge, until the completion of the new Auditorium building, which became the headquarters of the Board of Trade and of the Unitarian church until the present fall, when the new church building was completed.

In the latter part of 1909 the church felt that it was time to have a resident minister. Various pulpit supplies were heard, and a call extended to Rev. Maxwell Savage, son of Rev. Minot J. Savage, an honored name in Unitarian circles. Mr. Savage was at the same time considering a call from the Church of the Messiah, of Louisville, Ky., which he finally accepted, much to the disappointment of most of the Wheeling people. A call was then extended to Rev. Peter Molyreaux, who was at that time a student at Meadville, and he accepted, taking the pulpit March 6, 1910, and filling it until April 16, 1911, when his resignation was accepted.

From this date until March 1, 1912, the church was without a regular minister. Then came the present minister, Rev. Howard A. Pease, whom the congregation had heard twice and reached the conclusion that he was the man they

Entrance to First Unitarian Church, Wheeling, W. Va.

wanted. In view of the fact that Dr. Pease is not writing this article, the writer feels at liberty to say a few words about this present minister of the Wheeling church.

He is a newcomer in the Unitarian pulpit, who has undoubtedly proved himself a powerful exponent of liberalism. He came to Wheeling after having resigned from the pulpit of Grace Church, New York, of the Baptist denomination. His first sermons dealt largely with the processes of reasoning and experience through which he became a Unitarian. It was as frank as Emerson's Divinity School address and from that time forth he has had the confidence and enthusiastic admiration of his congregation, which has doubled in size since his coming.

While possessing a charming personality outside the pulpit, and while being every inch a gentleman and a scholar, the strong point in this man is not pastoral work, not chasing up and down the highways and by-ways looking after business details and hunting

for new members; it is preaching. He does less foot work and more head work than the average preacher, although somehow the foot work that is necessary or desirable seems to get done.

He has been active in civic affairs; is a director of the Wheeling Playground Association, and actually went on the stump some time ago in a campaign for commission government for the city of Wheeling. He has also accepted invitations to address various local organizations such as the Women's Club, the Wheeling Ad Club, The West Virginia Woman's Suffrage Society, etc. On all such occasions he has given a good account of himself and has made the kind of impression which cannot fail to help the cause for which he is the spokesman in the Wheeling district.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

THE CHURCH AND THE WAR.

I SPOKE last month, in this department, of what I called, "Our Lost Safeguards," by which I meant the various guarantees of peace, so full of promise, which had been swept away in one fell instant by the stupendous catastrophe of last summer. The higher interests of finance and commerce; the world influences of modern science, philosophy and literature; the internationalism of the labor movement; the universal extension and ever-growing idealism of the Christian church; these were some of the things which we had believed were fast banishing war from the ever-widening bounds of our western civilization. And yet, when the crisis came, no one of these things proved to be more reliable than so many broken reeds. The banker, the professor, the socialist, the priest, not only did not strive or even cry against war, but in most cases enthusiastically joined in the movement on its behalf. Seldom has there been a more pitiful and tragic spectacle. The civilization reared by centuries of sweat and tears completely overthrown by a suddenly recurring flood of ancient savagery! The noblest institutions of our time broken into bits by the mailed fist of anachronistic autocracy! The strongest and noblest forces for human good which the heart of man has ever yet conceived, seized upon by the mad caprice of Emperor and Kaiser and wielded as easily as the trained legions which these war lords hurl relentlessly against their foes!

Disappointment that any one of these apparent safeguards against war should fail, was bitter. But in no case, apparently, has the disappointment been so great as in the case of the Christian church. And this, undoubtedly, for two reasons!

In the first place, war is abhorrent to religion as it is to no other human interest, however high and noble. The antithesis here is absolute, eternal, perfect, as it is nowhere else. It is always conceivable, for example, that the financial and commercial world may, under certain conditions, find war to be profitable and therefore commendable; assuredly the opposition of these interests to armed conflict can never be dictated by anything more than selfish or, at the best, superogatory motives. It is not at all impossible, also, that the world of learning may continue to regard war as necessary on occasion to the maintenance of the security of a native culture and spirit, and thus support it, as Fichte supported the German uprising against Napoleon in 1813. It is not even beyond the bounds of possibility that the ranks of labor may now and then in the future as in the present, find the call to national loyalty to be more imperative than the call to international comity. But with religion it is, or should be, wholly different! No considerations of self-interest, or practical wisdom, or local patriotism, can be permitted to exert any influence in this field for a single moment. The church is interested not at all in any class, or nation, or race, but exclusively in humanity as a whole. Its point of view is universal and not partial, eternal and not temporal. Its whole concern with the

problem of social good is absolutely and not in any smallest sense relative. Its quest is for the uncompromised, undiminished, unbounded ideal of human brotherhood in one great household of God. Its goal, not the establishment of any kingdom of any set of men, but the establishment of the one Kingdom of the "One God and Father of All." Hence is war, always and everywhere to the church, the "abomination of desolation." In its reliance upon material as contrasted with spiritual forces, in its stirring of all the brute passions of the flesh and consequent suppression of all the best and purest instincts of the soul, in its wanton destruction of law and order, in its defiance of all conceptions of brotherhood, in its ruthless disregard of all ideals of love, in its blasphemous invocations to God for success in the dread work of murder—in all these things war and religion are absolutely exclusive of one another. Where there is war, there can be no religion; and where there is true religion, there can be no war. Certainly Christianity must serve the cause of peace even though every other movement in the world prove recreant and indifferent. And yet in this greatest war crisis that humanity has ever seen the church has done no more to stay the ravages of war than other interests much less nearly and immediately concerned!

A second reason for the particular disappointment at the church's failure in this hour is found in the fact that Christianity has had some nineteen hundred years or more to establish "peace on the earth, good will among men," and yet still finds its work undone. Modern education can at the best point to a history of only some few centuries duration. Business, in the modern sense of the word, has had less than a hundred years to develop and direct its unquestioned power for world good. The labor movement, in its international character at least, is one of the newest phenomena of modern life. What wonder that these interests have crumbled before the onsweeping assault of such primitive passions as are raging at this hour! But with Christianity the case is different. For sixteen hundred years at least, the organized church of the "Prince of Peace" has been the mightiest force in all our western world. During all of these centuries, it has had unrivalled opportunity to inculcate in the souls of men the everlasting principles of love and peace laid down in ancient Galilee by the Nazarene. Scholars have given their brains, kings their power, the multitudes their substance, that this work might be done. And lo! now entering upon the year of divine grace, 1914, the church proves itself as helpless to still violence, transform hatred, restrain bloodshed as in the distant age of the imperial Cæsars. Two thousand years of Christ, and the days of Attila and Tamerlane not yet gone from off the earth!

It is for such reasons as these, I take it, that we find men turning upon the church, in these days of stress and agony, with a bitterness of disappointment such as is felt against no other institution of our time. "If organized Christianity," says the *New York World*, in a typical editorial, "is opposed to war, how are we to account for its weakness in the presence of the war-makers? How are we to explain the fact that in its rank and file it is as fierce as the pagan? How are we to explain the fact that it speaks nowhere with authority?.....Ambition, greed and hate command war. A true Christianity could command peace forever.....Many political institutions," concludes this editorial, "will be arraigned at the bar of mankind when today's carnage comes to an end. Responsibilities will be placed. New adjustments will be had. Is it possible that religion, its ministers and its professors, will escape the scrutiny and the judgment? What will be their defense?"

It must be confessed, at the very outset of our consideration of this question, that there can be no defense of the church's worse-than-failure in its attitude toward the crime of war, or if attempted, that this defense will fail, as surely as the ministers and professors of religion have already, before "today's carnage comes to an end," been brought to judgment. The facts in the case are indubitable; and the plea of "guilty," therefore, inevitable.

But why, we would ask at this point, should anybody be so foolish as to seek or expect any defense? There is nothing new in this failure of the Christian church to blast a social iniquity, neither is there anything peculiar. The church

has failed to abolish war, just exactly as it has failed to abolish poverty, disease and tyranny. We are face to face here, in other words, in this great question of the church and war, only with one very particular, although in this case stupendously vivid and dramatic, phase of the infinitely larger question of the church and the social problem. War is essentially an ill of associated life. It is one of the prodigious evils which must be conquered and removed before society can be regarded as wisely organized and decently controlled. It is one of those basic and terrible expressions in social form of the ignorances, lusts and hates of human flesh against which every true lover of his kind, every glowing prophet of a better day, every heroic champion of justice, has always and everywhere steadfastly declared himself. And just exactly as the church, from its earliest days of apocalyptic enthusiams, has been supremely indifferent to, and neglectful of, every other phase of the social question, so has it been indifferent to and neglectful of the abomination of war. And the reasons for this extraordinary attitude are the same in this case, also, as in every other. The so-called "other-worldliness" of the church, which has turned its gaze from the existing realities of this present life to the superstitious idealities of the life that is to come—the crass individualism of the church's outlook and point of view, which has focussed its attention upon the problem of the salvation of the individual soul to the total exclusion of the problem of the regeneration of the soul's material and social environment—the persistent interpretation of the Christian gospel in terms of theology rather than of morals, with the resulting emphasis upon right beliefs as contrasted with good deeds—the secetarian tendencies of ecclesiastical development, which have deviated the current of the church's life from the great channels of love and piety to the stagnant marsh-lands of creed and ritual—the church's periodic surrender to the world and its easy adoption for its own advantage of the carnal weapons of the world—these, and many other peculiar facts of Christian history, are the explanation of the church's general failure to grapple with the great problem of social reform in all its various phases; and the explanation also in this case of the church's specific failure to fight "the grievousness of war" to the very death!

In asking, therefore, that the church should serve us as an active force against the stupendous evil of blood and iron which has devastated the world, alike in the best and worst of causes, ever since the dawn of time, and is still busy with its frightful work even at this late hour of human progress, we are simply asking that the church shall be socialized—that the church shall become a direct and effective agent of social reform—that the church shall undertake the task of making this world in its outward, material, social elements of being a decent and happy place in which to live. And what is this, may we ask in this place, but the very message which little groups of lonely ministers, here and there, in this denomination and in that, to their great distress oftentimes of body and of mind, have been preaching now for a dozen years and more. It is a betrayal of the cause of Christ, these men have said, and a worse than futile expenditure of time and strength and money, to confine the regenerative influences of the gospel to the moral and spiritual needs of the individual soul. It is a monstrous perversion of the essentially revolutionary mission of true Christianity to talk about the next world to the exclusion of this, and to attempt to save men's souls in heaven while their bodies perish miserably on earth. It is the church's first business to make this world a better world—to banish evil and foster good in the material conditions of human living—to protect the weak, uplift the fallen, and heal the sick—to establish the Kingdom of God on earth, which means not at all an inward state of utterly selfish and hypocritical spiritual complacency, but an outward state of perfect justice and liberty in the social state! Does poverty break the bodies, dull the minds and blast the souls of the vast majority of men—does pestilence walk alike in the darkness and in the light where live and work the swarming myriads of the world's forgotten millions—do children toil for bread—are mothers snatched from unprotected homes to labor in mines and factories—are girls tempted or dragged or forced into the ranks of prostitution—do slums and tenements sap the strength of our

city-dwellers—are public utilities privately owned for the exploitation of the needs of men—are the many enslaved in the clanking chains of the wage-system—has the liberty gained in politics been lost again in industry—does unemployment still ravage the industrial world like another famine—are industrial accidents uncompensated—is illness unprotected—is old age helpless? If so, then here is the work of the church right here before it, waiting for the touch of its redemptive and transforming energy. And as a small, but by no means unimportant part of this work, is the battle against war! It is indeed an everlasting reproach to the church of Christ that, in this nineteen hundred and fourteenth year of its life, war should still be staining the earth with the blood of men and the tears of women—but it is an equal reproach to this same church of Christ, that, in this same year of grace, poverty should still be lurking in human haunts, slavery still binding its captives in economic chains, and greed still bringing untimely and violent death to not merely men, but to women and children as well, in the hideous battlefields of industry. The church has failed not merely in this one single item of war, but in all the manifold items of human misery which make up the frightful record of the entire social problem. And the indictment which is drawn against the church at this dread hour of European disaster is an indictment not on this but on every other item of the whole.

Right here, therefore, in this criticism of the church from the standpoint of war, do we have a final justification of all that has been charged against the church of recent years by the prophets of a social religion. It has needed the overwhelmingly dramatic horrors of war to drive into the souls of men the gospel which could not apparently be driven there by the less dramatic but certainly no less terrible horrors of social injustice and industrial oppression. It has needed the supreme anomaly of a universal war in the midst of a so-called Christian civilization to reveal the equal anomaly of the existence of a festering mass of social misery untouched and even unnoted by the church of Christ. No one today is so blind as not to see that Christianity, in its organized ecclesiastical form, has something to do with such a social phenomenon as that which we now see stark and hideous before us today on the plains of Europe—and lo, by the same token, is no one so blind as not to see that Christianity also has something to do with such social phenomena as those which we see stark and hideous before us everywhere and all the time in tenement and factory and city street? The lurid light of war has suddenly illumined the whole social problem from end to end, and from top to bottom. The church must save us here, men say; and so must it save us here—here—and here—wherever, in short, men die and women weep and children are denied an equal chance at life!

The church and the war, therefore, means simply the church and the social question. Are we wholly wrong if we here contend that, as one of the incidental and dearly-bought benefits of this War of the Nations, will come to us the long-sought-for boon of socialized religion? May we not believe that from this universal sense of disappointment that the church could not save us from this disaster, there will come a new understanding of the mission of religion and a new determination of the duty of the church to society? Among the many new "adjustments" which, as the *World* has told us, "will be had.....when today's carnage comes to an end," will there not be a new adjustment of organized religion? To my mind, all this seems certain. From out the black night of this dreadful conflict will come a new day for the churches of Christendom. The new tide of the social spirit, which has been stirring the world in the last decade, and which has long been beating against the closed portals of chapel and cathedral, will at last break in, and quicken the dry bones to life. There will come to the church a new recognition of the ills of man, a new sense of responsibility for these ills, a new determination to uproot and destroy them. And it will go forth, not merely to smite war, but to smite as well poverty, disease, industrial autocracy, political corruption, bad conditions of life and labor—every ill, in short, to which our social organization is heir! The Church Militant is today arming for the fray! The Church Triumphant will tomorrow gaze upon the Kingdom!

WESTERN CONFERENCE NEWS.

Ohio.

Rev. Frederick Marshall Bennet was installed as pastor of the Youngstown church on Sunday evening, November 1st. The sermon was given by Rev. Minot O. Simons of Cleveland; invocation and scripture reading, Rev. Elmer S. Forbes of Boston; prayer of installation, President F. C. Southworth of Meadville; charge to minister, Rev. Lewis G. Wilson of Boston; charge to people, Rev. L. Walter Mason, D. D., of Pittsburgh. The building was filled and the new pastorate begins with a spirit of devotion and confidence prevailing.

On Sunday, November 22nd, the new church building at Dayton was dedicated. At the morning service Rev. Minot O. Simons of Cleveland preached the sermon, other parts of the service being taken by Dr. Thayer of Cincinnati, Rev. J. M. Davidson of Xenia and the pastor, Rev. Troward H. Marshall. In the evening Rev. John Haynes Holmes of New York City preached the sermon, Rev. E. C. Smith of Chicago and Rabbi Lefkowitz of Dayton taking part in the services. The exercises were continued Monday evening in a platform meeting, Mr. William J. Fogarty, president of the board of trustees, acting as chairman. Brief addresses were given by Rev. F. S. C. Wicks of Indianapolis, Mr. Russell Elliott, of Dayton, secretary of the board of trustees, Rev. E. C. Smith of Chicago, Rabbi Lefkowitz of Dayton and Rev. John Wilson of Cincinnati. The hopes and plans of several years find their fulfillment in this beautiful and adequate structure. An increased influence and service for the church in its permanent home may be confidently predicted. More extended notice will appear in next month's issue.

Michigan.

The thirty-ninth annual meeting of the Michigan Conference was held at Ann Arbor, October 22 to 23. This was a twenty-hour conference, it being felt by many that it is only by artificial means that enough interest is aroused to get an attendance for the usual three-day conferences. Since all delegates could reach Ann Arbor by travelling in the morning, the meetings began Thursday afternoon, stopped for supper, and continued Thursday evening with a platform meeting. In that time the conference had reports from the churches, and two business sessions, with plenty of time for all matters brought forward, and six set speeches. On Friday morning the Michigan Associated Alliance held a business meeting, and had four addresses. In addition to the speakers from Michigan the conference had the pleasure of listening to Secretary Smith of Chicago and to Secretary Wilson of Boston, and the Alliance welcomed the national corresponding secretary, Mrs. Davis.

The conference elected the following officers for the year: president, Rev. R. S. Loring of Ann Arbor; vice-president, Rev. E. R. Shippen of Detroit; secretary-treasurer, Rev. D. R. Freeman of Grand Rapids; directors, Gov. W. N. Ferris of Michigan; Mrs. William M. Vosper of Toledo, Rev. G. F. Patterson of Kalamazoo, Mrs. E. L. Fuller of Jackson, and Mrs. van der Haagen of Grand Rapids. While the nominating committee did not give any public information as to the principles upon which they acted, it seems evident that they determined that, unless an unusually good excuse was evident, no person should be elected or re-elected as officer or director unless present at the conference meetings. This rule of these efficiency experts is respectfully recommended to all other conferences.

The church at Detroit has issued an attractive eight-page pamphlet, setting forth the purpose, the method and the results of its "School of Religion," together with a list of officers and teachers. It is well worth while for any church seriously interested in religious education to write Mrs. Homer E. Safford, 22 Hancock Ave., West, Detroit, for a copy of this pamphlet.

The Alliances at Kalamazoo and Jackson were visited in the latter part of October by Mrs. Robert H. Davis. secretary of the National Alliance. The Jackson Alliance has kept up its organization despite the present lack of a church building and of church services. They now have it in mind to purchase a suitable lot looking forward to the erection of a church building at some future time.

All Souls Church at Grand Rapids has suggested to the Holland Unitarian church of that city a union of the two organizations. Since some members of the Holland church do not understand English very well and others greatly prefer a service in the Holland language, it seems unlikely that an immediate union will be affected. But it is likely that a closer acquaintance and larger co-operation will be cultivated. Out of this a definite union may issue in years to come.

Indianapolis.

A ministers' meeting was held at Indianapolis, October 27-29. This was arranged by Rev. Lewis G. Wilson, secretary of the A. U. A., and made possible by the hospitality of the Indianapolis church. There were two public meetings in the evening. On the first, after an opening service and welcome by Mr. Wicks, Rev. Lewis G. Wilson of Boston spoke on "Our Immediate Duty as a Christian Body"; Rev. George R. Dodson of St. Louis on "The Justification of Our Faith In the Progress of the World." On the second evening, Rev. Maxwell Savage of Louisville conducted the opening service, Rev. Minot O. Simons of Cleveland speaking on "Showing the Way," and Rev. Samuel A. Eliot, D. D., of Boston, upon "Team Play." The topics and speakers at the meetings for ministers only were as follows: "Our Denominational Fields East and West and How to Improve and Unify Them," Rev. John W. Day of St. Louis; "How Can We Relate the Church to the Life of the Nation," Rev. George A. Thayer, D. D., Cincinnati; "The Influence of Our Message Upon Young Men," Rev. Albert R. Vail of Urbana; "How to Finance a Church," Rev. F. S. C. Wicks of Indian-

apolis; "The Church and Social Service," Rev. Elmer S. Forbes, Boston; "The Sunday School Problem and How to Solve It," Rev. Troward H. Marshall of Dayton.

All those in attendance felt that the meeting was of great value and that a better understanding of our problems and of ways to deal with them was arrived at.

ILLINOIS.

All the Chicago churches are in the full swing of the year's work. At the Memorial Chapel Mr. Pulsford's two lecture courses, one for the men and one for the women, are under way. Three of the pastor's sermons have recently been printed, the titles are: "The Leaven of God," "The Wide Prospect," "Mere Getting Together." The annual social gathering of the church will be held on December 18th. The recent removal of Mr. Frederick A. Delano to Washington to assume the duties of his new position in connection with the Federal Reserve Banks brings a great loss to the church. Mr. Delano has been for some years chairman of the board of trustees and with his family has been a constant attendant and loyal supporter of the church and its ideals.

Unity Church has joined with the other churches in its district in a movement to reach all residents within a reasonable radius. "Go to Church Somewhere" cards are being distributed. The annual sale was held on November 20th, a dinner at 6:30 being an enjoyable part of the program. The sermon subjects for November were as follows: "Excitement," "Illusiveness," "Conscience," "Absolution," "Triumph."

An interesting concert was given at the Third Church on the evening of October 30th in which Miss Ruth Breytspraak, a member of the church, was heard, this being her first appearance since her return from Berlin, Germany. The sermon subjects for November were as follows: "The Perfect Work of Patience," "Self Help," "Rousseau —Apostle of Liberty," "Obligation Proportionate to Gifts," "Russell's 'Religion of a Free Man'."

Early in November, Mr. Charles J. Woodbury gave a lecture talk on, "Emerson, As He Was Among His Friends." The Fellowship Club had the following program for the month of November:

Nineteenth Century Europe. An Historical Background for Today, Part I. Miss Alice Hayward.

Reading of "The War God," *Zangwill.* Miss Minnie Reuter.

Nineteenth Century Europe. An Historical Background for Today, Part II. Miss Alice Hayward.

Reading of "The Great Adventure" (comedy), *Arnold Bennett.* Miss Marian Lewis.

The Christmas bazaar and sale will be held on December 11th.

The church at Hinsdale has called Rev. Newton Ben Knapp, recently in charge of Willow Place Chapel, Brooklyn, N. Y., to be its pastor. Mr. Knapp has accepted the call and with his wife is now on the ground. Mr. Knapp is a Western man whose theological training was secured at Chicago University. The church is looking forward to a new lease of life and vigor under his leadership.

At Geneseo, Rev. W. W. Betts has sent in his resignation which takes effect December 1st. It is understood that Mr. Betts will enter business life.

The church at Bloomington reports that having been without a pastor for ten months it was pretty well run down when Rev. H. H. Burch came to take charge. The new minister was promptly elected superintendent of the Sunday school and has worked vigorously at the task of reorganization. The enrollment has grown from 25 to 75, the average attendance being between fifty and sixty. On Sunday, November 8th, five young women reared in other churches united with the church. At the regular church service there is a notable attendance of men who have not previously been present. The church is considering a course of Sunday evening services during the winter.

At the Urbana church Mr. Vail's sermons in the early part of the season covered the general topic "Through Science to God." Beginning with November the sermons fell under the general heading "The Religion of the Future, What Will It Be?" At the Unity Club Sunday evenings Mr. Vail is outlining the development of the great religions of the Occident in the light of the new science of comparative religions. This course began in the middle of October. Seven addresses, dealing with the "Evolution of Judaism, the Most Durable Civilization of the Western World" were given. Beginning with December ten addresses will consider "The Rise of Christianity and its Revolutionary Effect on Roman Society." Following that will come a series on "The Rise of Islam and Its Service to the Western World." The closing course, running through April and May, will be devoted to "Springtime of Universal Religion." A Wednesday evening class will give a more detailed study of the subjects covered in these Sunday evening lectures.

A mission lasting several days was held at Shelbyville beginning November 29th, in which Rev. Ernest C. Smith of Chicago, Rev. Curtis W. Reese, D. D., of Alton, and Rev. Albert R. Vail of Urbana took part.

WISCONSIN.

The November bulletin of the church at Madison is an attractive six-page pamphlet, covering a statement of the purpose and activities of the church, the latter including the service of public worship, the department of religious education, the Young People's Religious Union, the pastor's class of boys which visits important institutions and places in his company, the Boys' Club, in which the games of boys are directed, the Women's Alliance, meeting on alternate Wednesdays, the Junior Alliance, the occasional evening lectures and the University Unity Club, composed of students and faculty members. There is also a statement of social service and of recent and coming events and a directory of church officers and

a last word of appeal for special support of the church at this trying time. This touches so many of our churches that we quote a portion:

"A living church must draw its power from the people who believe in it and care for it. Through them the Spirit operates. The law obliges every man to contribute to the schools. Church money comes solely from the good will. We cannot look for aid from people who are indifferent or hostile to the church. The times call for retrenchment of expenditures; for many this is absolutely necessary. But why should the church be the first to feel this retrenchment? These are solemn days, big with world meaning. Never have we had greater need of God's guidance, or to recognize our dependence upon Him 'who bringeth light out of darkness,' and 'causeth even the wrath of man to praise Him.'

"Let money be saved from those things which at best serve merely to amuse us, or to decorate and ornament our lives; things which we confess in our hearts, bear little fruit, and give us little power or peace. This is no time for weakening the church; rather it is a time to increase its power by a greater consecration."

IOWA.

Rev. Joseph A. Kyle was installed as pastor of the church at Davenport on Wednesday evening, November 25th.

At Iowa City a recent parish supper had an attendance of 103, the largest in the history of the church. The average attendance at the morning service also shows a distinct gain. The Y. P. R. U. maintains an average attendance of about 45. A class in the literary study of the Bible has recently been formed under the leadership of Prof. Thompson of the English department. The Alliance will hold a bazaar in December. The long continued mild weather enabled the young people to hold their weekly camp fires on Sanders Hill well into the month of November. Two recent sermons on "The Functions of the Church," have the following titles: "Is the Church Necessary to Religion?" "Socialism and the Church." In December, Prof. Starbuck is to speak upon "The Divinity of Childhood."

At Des Moines the pastor, Rev. Everett Dean Martin, is giving a course of lectures upon "Religious Ideas in the Light of Modern Knowledge" at 4:45 on Sunday afternoons under the auspices of the young people of the church. This series extends from October 4th to March 28th, the general headings of the different sections being "Religious Ideas and the Changed Views of the World"; "Religious Ideas in the Light of What Psychology Teaches Concerning Human Nature"; "Religious Ideas in the Light of What We Know Today About History, or the Story of the Rise and Decline of Christian Dogma"; "Religious Ideas and Modern Ethics." Unity Circle publishes an attractive year book for 1914-1915, including monthly entertainments and two programs, one a general survey of the outlines of the science of psychology, a series of lectures by the minister of the church, the studies being based upon the text of Prof. William James. The second is a course on the intellectual spirit of modern Europe, with the following subjects and speakers: "Primary and Secondary Schools of Germany," Mrs. F. W. Weitz; "The English Universities," Miss Elizabeth Perkins; "The Affiliated Schools of Paris," Miss Bertha Sunier; "England's Artist in Fiction—Joseph Conrad," Mrs. J. C. Hume; "Some English Poetry of the Last Decade," Mrs. Anna L. Burdick; "Modern German Plays," Dr. Adele Fuchs; "Certain French Writers of the Last Decade," Prof. Stephen A. Bush, of the State University.

The start into the new church year at Sioux City has been made with enthusiasm and every department of the activities of the church is in good working order. The people's forum meeting immediately after morning service continues its success of last year and has a large number of interesting subjects on its program that will be discussed by good speakers and stimulate an earnest exchange of views among the members of the forum. It is appropriate that the town meeting idea should spring up and thrive in our churches, since they are dedicated to democracy in religion and all things else. We are proud of the fact that our forum has been the fountain head of currents of public opinion which have already resulted in plans for civic betterment.

Unity Circle and Unity Guild are, as usual, the watchful guardians of both the spiritual and material interest of the church and their educational and social meetings are the nurseries of fairs, bazaars, rummage sales, suppers, cake sales and other means of securing the needful material support of things spiritual.

Mrs. Davis of the National Alliance was with us recently and placed us in touch with the larger fields of Unitarian work and effort.

Rev. R. D. Van Tassel has had some very handsome placards printed and framed, which are now hung in many public places and on these cards he has set forth the fact that we are a church "with a big faith" and our bond of union is the "love of truth; the spirit of Jesus; the worship of God and the service of man." A picture of the church and the names of the trustees and officers appears on the card and altogether it serves as notice to the world of what Unity Church stands for in this community.

The Union Church at Griswold, a unique attempt at a solution of the country church problem, has enlisted the services of the Western Conference secretary in the securing of a new minister. A personal visit to Griswold near the time of the Iowa State Conference convinced Secretary Smith that this church is well worth knowing and that it is a privilege to be allowed to help such an undertaking find its natural leader.

MISSOURI.

At the Church of the Messiah, in St. Louis, Mr. Brown, who has long been super-

intendent of the Sunday school, has asked the minister, Rev. John W. Day, to take charge of the school for this year, hoping to be able to return to it at the end of that time. The pastor is giving a series of lectures on the Old Testament prophets at the invitation of the Eliot Alliance: "The Prophets and their Books: A General Survey"; "The Prophets of the Eighth Century: Isaiah, Micah"; "The Prophets of the Eighth Century: Amos and Hosea"; "The Prophets before the Exile"; "The Prophets after the Exile."

The Thanksgiving service this year had special interest because it fell on the eightieth anniversary of the foundation of the church. A Young Men's Club has been founded, the charter members being last year's graduates of the Sunday school. Fortnightly meetings are held at the pastor's home where there is informal discussion of topics of contemporary interest.

At Kansas City, the church life is gathering momentum under the leadership of its new minister, Rev. Paul Dansingberg. The noteworthy event of the month was the visit of Mrs. Robert H. Davis, secretary of the National Alliance.

Kansas.

Mrs. Davis's visit included all of the Kansas churches. The Lawrence branch is strong and well organized. The group at Topeka is keeping together under serious drawbacks and discouragements. They were greatly cheered by the sympathetic understanding accorded by Mrs. Davis.

At Wichita, Mrs. Davis filled the pulpit on Sunday also meeting with the women of the church. The parsonage is still new enough to be entitled to appreciative recognition in connection with this visit.

Nebraska.

Mrs. Davis also visited the branches at Omaha and at Lincoln. Indeed, she visited the Omaha branch twice during her western journey, on the one occasion speaking to the Alliance and on the other to a representative gathering of the church members. It seemed evident to Mrs. Davis that there was a spirit of loyalty which prophesied well for the resumption of services at no distant time.

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at Unity Church, November 5, 1914, with Mrs. Medora Long, the president, in the chair.

To the question, "Is the church of today serving its purpose?" the essayist, Celia Parker Woolley replied in part, that a closer examination of the subject leads to an affirmative answer in so far as a comparison of the present day church with that of any preceding age is concerned. We think that questions and doubts of this nature belong essentially to our own age, but the church, like every other human institution, has always been as introspective and critical and self-anxious to improve, as it is today. Neither is the wish to democratize the church, make its work more practical, bring it nearer to the everyday needs of the home and the community, a feature which belongs to our own age exclusively. Religion has always preached the double gospel of worship and work. It is only because of the rapid growth of the civic and social conscience of the day that it seems more earnestly directing its attention to the great question of life and duty, apart from other matters of doctrine and creed. The church is a vital, enduring element in our common life and consciousness. No passing trials to faith, no external hardships, no changing opinions or diversions of human interest and activity can displace it. Its original source in human need and aspiration lies too deep. An interesting discussion followed the paper. Mr. Smith, our Western secretary, and Mr. Hawley, minister of Unity Church, leading the discussion.

Mrs. Houston gave an excellent report of the state conference at Alton. Mrs. Chamberlain gave a report of the Alliance luncheon in honor of Mrs. Robert Davis. There were about fifty in attendance. Mrs. Davis always carries with her and leaves with us, new hopes and fresh inspirations. A vote to send a letter of thanks to the board of directors for sending Mrs. Davis to us, received hearty support. It was also voted to ask Miss Bancroft to arrange her dates so that she might be with us at either our January or March meeting.

There were present at the meeting, fifty-seven members and ten visitors, with a collection of nine dollars. After adjournment, luncheon was served in the parlors by the ladies of Unity Church.

Eleanor Johnson Lynn,
Secretary.

THE NEW YORK LEAGUE.

The New York League of Unitarian Women will hold the second meeting of the season, 1914-1915, on Friday, December 4th, at 11 o'clock, at the Second Unitarian Church, corner Clinton and Congress Streets, Brooklyn. Mrs. Martha Foote Crow will speak, her subject, "The Country Girl."

With the usual box lunch at 1 p. m. the Alliance of the church will serve tea and coffee. All interested will receive a cordial welcome.

By invitation of the New York League of Unitarian Women the Executive Board of the Alliance of Unitarian and Other Liberal Christian Women will meet in New York on the morning of December 11th at the league headquarters, 104 East Twentieth Street.

After a lunch at the rooms of the Art League there will be at 2:30 an open conference to which Alliance women are invited.

An address will be given by Mr. Charles Stelzle, his subject being, "The Call of the New Day to the Old Church."

Discussion of methods by members of the board will be followed by a social hour.

THE NEW ENGLAND LETTER.

The very interesting dedicatory services of the new home of the Second Church, Boston, occurred on November 8. Every seat on floor and in balcony was taken and most happy and prophetic was the event. Two hundred and sixty years before, in the old North Meeting House where in Revolutionary times the famous lantern hung,

"One if by land, and two if by sea,"

this old Second Church had its beginning. Now it starts a brand new chapter. One wonders what another two hundred and sixty years will tell! Mr. Frothingham, who preached the sermon, declared "The church must help to reconstruct society, and the question looms up bigger than ever as to what is the church's place in social work?" What place, one wonders, will the new old Second Church take in the pressing work of abolishing present misery, ignorance and poverty and establishing a greater democracy in our midst? The genial trinitarian Congregationalist brother, Dr. Vernon, paid tribute to our witness of undying loyalty to the congregational ideal and then said, "Yet I am hoping to live to see the day when it will be as hard to tell apart our denominations as twins who must be distinguished by a blue and a grey ribbon." Again one wonders what part in this larger fellowship of the "one holy Church of God," filled with a new spirit and a new vision, the Second Church will play!

Built of brick, with high windows and a beautiful steeple reaching a hundred and fifty-six feet in air, it suggests the old New England Church architecture, although within it is most modern in all appointments for church work and worship. God speed the new church, with its new baptism, and make it be as a beacon for the future!

In the line of strictly church work, I can add to this the mention of the recent meetings of the New England Associate Alliance at Hartford, Conn. But it is the same old story wherever Alliance meetings are reported: large attendance, happy fellowship, enthusiastic reports and outlooks! It is a delight to see Alliance women get together. Perhaps that is just the secret of their perennial success, that they do *get together* and *work together* as with one mind and one heart. Most enthusiastic reports came home from those Hartford meetings and undoubtedly as a consequence a hundred branch Alliances scattered over New England have been filled with new hope, energy and outlook.

At King's Chapel the week-day noon services have been resumed. Many avail themselves of the opportunity to slip into those twenty minute services of prayer and inspiration. Many a time it is like toning up the system with a new thought, or a good impulse. If you intend to visit Boston this winter and find yourselves tracing our crooked streets about noon time, do not forget these midday meetings.

Among the local Conferences, a most significant and happy meeting was held by the Norfolk Conference involving twenty-three parishes in the Channing Church, Dorchester. One interesting item to non-New Englanders was the failure of the resolution to pass, that otherwise would have put the Conference on record as finally and decidedly against any change in our Unitarian name. The ground of this action was not in a lack of esteem and devotion to our historic designation, but in the attitude of a closed mind; a dogmatic judgment before the ground had been carefully looked over, or the committee appointed to consider the question had reported. So far as I have learned this is the first instance in our territory where a similar resolution has been offered and voted down.

In the body politic there are issues galore, standing not in isolation, but in one way and another connected with our church interests and people. I remember once of attending in short time several large conventions called for quite different issues. But there were about the same leaders in each instance. And Benjamin Trueblood, that grand old man!—said "Yes, it is about the same ones who do the world's work!" So in the Peace Meetings and Ford Hall Meetings and meetings of the Boston School of Social Science it is interesting again to see about the same men and women leading. And then how happy it is at church meetings and Congresses to observe there they are again! Perhaps it is because we are now such a conglomerate city, so many nationalities and societies in small compass that we are deluged with splendid opportunities to feel the pulse of modern society and to see whither it is tending. It is interesting to note that with the apparent collapse of the Progressive party in Massachusetts that interest in Socialism begins again to come to the front. Already two meetings have been called to discuss the issues and nature of the Socialist party, *for ministers only*.

I am glad to end this letter with the item that will interest all his many friends the country over, that Sanford Bates, President of our Young People's Religious Union, was elected with a handsome majority, a member of the Massachusetts Senate. Mr. Bates, who has already a fine record as Representative, has thus been promoted by Massachusetts voters and promoted also in our esteem as a man who happily can combine the public weal with his religious zeal!

CHARLES PHELPS WELLMAN.

Dorchester, Mass.

THE MIDDLE STATES NEWS.

REV. CYRUS W. HEIZER.

The Rev. Cyrus W. Heizer, minister of the First Unitarian Society of Ithaca, N. Y., since 1901, died at Ithaca on October 13th. He was born at Kossuth, Iowa, on April 21, 1849, and studied at the State University of Iowa and later at the Harvard Divinity School. His first church was at Waterville, Maine, where he preached from 1876 till 1878. He subsequently served the churches at Reading, Mass. (1878-1881), Chicopee, Mass. (1882-86), Manchester, N. H. (1886-92), and

Wayland, Mass. (1894-1901). In 1892-4 he traveled extensively with his family in the West. Mr. Heizer was much loved not only by his parishioners, but by the whole community. The spirit of helpfulness was characteristic of his entire ministry. He cared little about the creed of those whom he helped, but much about making them better men and women, and about making life nobler and richer for all with whom he came into contact. In a very real sense he became the minister of the whole city, and numbered among his warmest friends men and women of all varieties of faith, inside and outside of the churches. The minute adopted by the church trustees well expresses the esteem in which he was held by all:

"The Trustees of the First Unitarian Society of Ithaca desire to record their appreciation of the life and work of their late beloved minister, the Rev. Cyrus W. Heizer, who entered into rest on Tuesday, October 13, 1914. Mr. Heizer came to Ithaca in the autumn of 1901, and at once captivated the hearts of his congregation by his wholehearted enthusiasm, in the cause of righteousness, his forgetfulness of self, his earnestness in behalf of every good cause. Believing that the minister of the Gospel should be more than a mere worker for a sect, he entered heartily into the civic life of the community, and became a powerful force for good. The poor and unfortunate came to him, and he never turned them away; the down-trodden and the friendless found him a faithful champion. He was the most generous of givers; the most practical of philanthropists. For thirteen years he has labored faithfully, patiently, resolutely, in serenity preserving the ideals of his youth, helping others to behold the beatific vision of the highest ethical standards. We grieve at his departure; but the spirit of his noble character and work has entered into the fibre of this society and this community, and the memory of our associations with him will ever be to us a priceless possession." C. S. N.

All Souls, New York.

The year opened on October 4th with both Dr. Slicer and Mr. Sullivan present. Mr. Slicer gave the benediction, and his appearance encouraged the hope that he will gain in strength during the year. The services for Italians conducted by Mr. F. Taglialatela will be held at All Souls this year on Sunday evenings. The first meeting was attended by a small group of Italian ladies and gentlemen, but of high quality in respect of both intelligence and earnestness. The seed of a great movement is here.

On November 4th the Alliance will begin its year's work. Part of the programme is to consist of a series of lectures by Mr. Sullivan on church history, in continuation of his course of last year.

This news of All Souls must end with a sorrowful announcement. On October 28th Mrs. Slicer died. For over forty years she had been the companion and helper of Dr. Slicer, never so much his companion and helper as in these last two years of his illness. To all who knew that gentle and gracious life, its passing will be painful. But to him who, up to the very moment of her sudden departure was rejoiced and strengthened by the full measure of her devotion, the loss is beyond words to tell or human power to compensate. The people of All Souls are devoutly grateful for the beautiful life that has just sped beyond their vision, and more tenderly attached than ever to the pastor, who, having relieved the sorrows of many of them in these sixteen years now is in need of solace for his own.

The Church of the Messiah, New York.

The Sunday School: The hardest kind of work during the last three or four years is now beginning to produce results. Our attendance this year is already better than anything that was known even on our best Sundays last year. We have averaged over sixty since the opening Sunday, and one Sunday reached an attendance of seventy. The school is carefully graded with a systematic course of study established, and teachers of exceptional competency in charge. A class for little children at the church hour has been started.

In anticipation of a bad winter, the Messiah is making elaborate and extensive preparations to deal with the unemployment and relief problem. This work will be conducted by the Social Service League, under the personal direction of the church's executive secretary. An employment bureau will be established at the church and will work in co-operation with and under the direction of the large and firmly established bureau at the Labor Temple. Money is being raised, volunteer helpers organized and detailed plans of management formulated so that we may be fully prepared to deal with even a worse tide of misery than that which swept down upon us last winter. The social service of the church will probably be limited to this one field of work this coming year. We feel that if we can handle this properly we shall have done our full share of work in the community.

Congregations are unprecedentedly large this fall. This is probably the experience of all our churches. As one of the reactions of the terrible time in which we are living this renewed interest in religion is perhaps to be counted as some compensation for the awful material tragedies of the day.

Mr. Holmes is giving this year a very timely series of lectures to the Messiah Branch Alliance on the general subject, "From Napoleon to the War of the Nations." The first lecture given at the meeting on October 20th was entitled, "Waterloo and the Congress of Vienna." The next, to be given at the December meeting, wi'l be, "The Early Revolution," to be followed in successive months by:

"The Unification of Italy."
"The Rise of the German Empire."
"France and the Republic."
"The Balance of Power and Its Disruption."

These lectures are given on third Tuesdays at 11:30 a. m., in our church house. A large audience heard the first one.

Church of the Saviour, Brooklyn.

During the summer the Church of the Saviour, besides co-operating in the Unitarian Union Services for Greater New York, joined with Plymouth Church on Brook'yn Heights at the invitation of Dr. Hillis. The last of these union services was held in the Church of the Saviour, September 6th, with Dr. Tenney as preacher. On September 13th, Mr. Lathrop began his work, giving a course of seven sermons on various phases of the European situation. The Church School, under the supervision of a trained worker, Miss Vanston, opened the first Sunday in October. On November 4th, the first social gathering of the church, the annual dinner, given by the Samaritan Alliance to the parish, was largely attended. There has been a goodly number of newcomers to the church this fall, and this occasion gave opportunity to greet them. The Wednesday half hour organ recitals by the new organist, Mr. Denew, began on this day also. The Young Men's Discussion Club has he'd its first meeting, discussing "Is War Justifiable?" with an attendance of about twenty-five. The young women of the parish have organized and planned for an evening meeting once a month and also for a meeting every Sunday afternoon from four until six in the church parlors, where any of the parish may gather for a cup of tea and a friendly hour. It is hoped that this opportunity will be taken advantage of by many who board in the neighborhood and have few chances for enlarging their acquaintance. It also brings those who are busy during the day time and cannot attend other parish meetings.

A new force is at work at Willow Place Chapel. Rev. Walter M. Howlett, who for three years has been in the office of the Children's Aid Society and ministering to a Congregational parish at Mt. Sinai, Long Island, is acting as assistant minister and headworker, and Miss Helen Brown, formerly of the United Neighborhood Guild, as his assistant. There is a larger corps of volunteer workers this year than for some time past, and the whole spirit of the place is high and enthusiastic. About forty persons are contributing their services at Wi'low Place. Mr. Lathrop sat at a council of Congregational ministers which examined Mr. Howlett and gave the ordaining prayer at the Mt. Sinai church.

A collection amounting to over $2,000 was taken at the Church of the Saviour on Peace Sunday for the Red Cross work and a member of the congregation has also gone as a volunteer nurse, the Samaritan Alliance and other individuals fitting her with supplies. The children of the Sunday school are busy for the Belgian Christmas ship. The first year book that has ever been published by the parish was distributed this fall and contains 54 pages, recording the various activities of the church.

Second Unitarian Church, Brooklyn.

During the summer the minister's room of the Second Church has been thoroughly renovated and refurnished, with the result that it has been transformed into a reception room and study of beauty and cheerfulness. The Sunday school began its work with a full complement of teachers and students, on the 4th of October. Monthly talks upon Biblical and religious subjects will be given by the minister. For the purpose of their illustration, a new Balopticon, combining the reflectroscope and the stereopticon has been presented to the school. A feature of the Alliance work this winter will be a series of open meetings of the hospitality committee for the sake of engaging the interest and initiative of the largest possible number. Mr. Lyttle's ordination and installation took place on the 19th of November.

Unity Church, Brooklyn.

In order to guarantee the good work that Unity House is doing the minister of Unity Church is able to report a special subscription just secured of $600.

Mr. Brundage has organized a class for the study of William Wordsworth's poetry and meets every Friday night.

The Girls' Club and the Boys' Club have both opened for the winter's work under favorable auspices.

The Women's Alliance has plans to ho'd a parish supper in Unity House every month. The October supper served by the young people was a great success.

A beautiful mosaic tablet to the memory of the late Mr. Alexander S. Kirkman has been placed in Unity House by the members of Unity Church. The work is by Tiffany & Co. The unveiling of the tablet took place on Sunday evening, November 1st.

Fourth Unitarian Church of Brooklyn.

A series of Sunday evening lectures are being given on "The Case for the Nations at War." On November 1st, "The Case for Germany" was presented by J. F. Dickie, for twenty years pastor of the American Church in Berlin. On November 8th, "The Case for England" was given by Mr. Henry Rowley, an English business man of New York. On November 15th, "The Case for Servia" by Prof. M. I. Pupin of Columbia University, the distinguished inventor and Servian consul-general. On November 22nd, "The Case for India," by Dr. Narayan Krishna of Bombay, the president-founder of the Franco-Indian committee. The speaker for Russia is not yet announced. "The Case for France" will be presented on December 6th by Prof. C. C. Downing of the French department of the College of the City of New York. David Starr Jordan gave a Thanksgiving address on Sunday morning, November 22nd.

Flushing, N. Y.

The church commenced services in its new building Sunday, October 25.

Services will be held in the Sunday school room on the lower floor until the main auditorium is completed. The congregation is

now bending its efforts toward getting the funds necessary to complete the upper floor.

The style of architecture is old English half timber, and the construction is frame and stucco, with a shingled roof and copper steeple.

A large, beautifully proportioned oak tree, standing at the westerly edge of the plot, provides an admirable setting for the building.

The lower floor has a large, high ceiling, bright Sunday school room, two smaller rooms for a library and kitchen, two toilet rooms, and a furnace room containing a complete steam heating plant.

The upper floor is to be used exclusively for the main auditorium and will have at the westerly end a stage and an organ and choir space.

The easterly end has a large stained glass window. The church will have, when it is completed, a thoroughly equipped, modern church building.

The first service had an attendance of 53. The church needs about $400 to cover work already done and about $1,200 besides to finish the main auditorium.

The Women's Branch Alliance is active and has assumed the cost of renting a piano for the coming season.

The church accepted an offer of a full supply of new hymn books from a friend in Boston. One of the congregation has also offered 100 new service books.

All Souls Church, Schenectady, N. Y.

The church in Schenectady has had a happy fortune in getting as minister, Dr. Addison Moore, a new comrade in our fellowship who comes to us from the Baptists. Dr. Moore's best known work has been done at the Fifth Avenue Baptist Church of New York, where his name is held in veneration by the great Bible class for men, which has made that church so well known. Under his guidance the church at Schenectady has begun the year auspiciously. The meetings for worship are given a new charm by the introduction of the remarkable musical instrument called the charalcelo. This is an organ in which the tones are produced by magnetic currents. It has an extraordinary compass of tonal variations as well as a depth and purity of tone-quality that only the best of pipe organs can equal. The judgment of musical students and critics who have attended the public recitals has been unanimous in approval of the charalcelo.

First Unitarian Church, Erie, Pa.

The annual meeting and fellowship supper of the church was held Thursday evening, November 5th. The Women's Alliance served a delightful dinner at 6:30 o'clock to a large gathering. The secretary's report showed that the business of the church had been carried on to a high degree of efficiency during the year. The church building has been repaired and decorated and made new and beautiful again. The treasurer's report showed that the church had raised more money than any year in its history, and that it had a good balance in the treasury.

The financial secretary's report showed that 219 people were making regular contributions to the support of the church.

An increase of 25 per cent in the attendance of the Sunday school during the year was reported.

The general chairman of the working committees reported that the work of the church had been conducted by seven committees with a combined membership of 115 people, that these committees secured the subscriptions, conducted entertainments, looked after the publicity, worked for new members and built up a strong organization for the management of the affairs of the church.

Mrs. Clark reported for the Women's Alliance that it had 62 members, and that it had a very prosperous year, and it had subscribed $300 for the current expenses of the church. Reports were also received from the Men's Club, the King's Daughters and Unity Club.

Rev. Byrnes reported that he had conducted 70 religious services and preached 70 sermons on the Sundays of the year, conducted 30 open forums, addressed 25 conferences of religion, delivered 20 addresses to organizations outside of the church in the city of Erie, delivered 150 lectures in 70 towns outside of Erie, conducted 10 funerals, officiated at eight weddings, received 38 new members into the fellowship of the church, besides many parish calls, and services in the civic life of the community.

LETTERS OF DR. ROBERT COLLYER.

Editor Unitarian Advance: At the request of the members of the Collyer family, I have undertaken to write the biography of Robert Collyer. This biography, I am convinced, will have the interest and value which should attach to so rare a personality and so great a teacher, just to the extent to which the doctor himself is permitted to tell his own story in his own inimitable words. The "Life and Letters" must be mainly "Letters," or a "Life in Letters," and thus a kind of extended and glorified edition of the "Some Memories."

To this end may I herewith ask any of your readers who may have letters from Dr. Collyer in their possession, to send them to me at the address given below? I am particularly eager to have early letters from his pen, covering his life in England and Pennsylvania. Such letters as are sent to me I shall have to retain for quite a period, as my time for this work is extremely limited; but I can promise that they will be carefully safeguarded and returned.

Other material bearing upon Dr. Collyer's life, such as pictures, newspaper clippings, circulars, church notices, rare copies of sermons and lectures, etc., will be welcomed. The more this biography can be made the work of those who loved Dr. Collyer in his lifetime and now revere his memory, the better.

John Haynes Holmes.
Church of the Messiah, New York City.

SOUTHERN CONFERENCE NOTES.

Dallas, Texas.

The First Unitarian church of Dallas is a comparatively young church, but it has gained a firm position among the acknowledged institutions devoted to the good of this community. The prejudice with which the Unitarian church was regarded at the beginning, due mainly to a misapprehension of its principles and aims, has given way to a wide recognition that it has a positive purpose, to single out and emphasize the noblest standards of life, and to increase the love and practice of the right.

One church resumed its services on September 27th. Although this church has been closed since the last Sunday in June, the Unitarian Gospel is right before the Dallas public with the very first service. The attitude of the press indicates that we have a message of vital human interest, and every address, at least in part, has been published in one or more of the four daily papers.

Mr. Gilmour's first sermon dealt with "A Program for Modern Men." For the past three Sundays, he has given a series of sermons on "Church-Religion Among the Warring Nations."

The services have been well attended and splendid interest prevails in all departments of the church. The Women's Alliance is studying modern drama.

The Unity Club will begin its season on November 4th. The class for the study of Bergson's philosophy will be resumed the first week in November.

Last year the Dallas church had an average Sunday attendance of over a hundred, and an increase of forty-two new members. The Young People's Religious Union is meeting every other Sunday evening. The topic for the first two meetings has been "Helps to the Spiritual Life."

We go forward this year, feeling that the time-spirit is somewhat on our side. In many churches here, there is a wide-spread loss of faith in traditional creeds, yet they continue to require the acceptance of this creed as a condition of full membership. This inconsistency is being felt by large numbers. They are also learning that the Unitarian church requires neither assent to nor denial of any doctrinal statement whatever; that it imposes upon its members no other constraint, save the constraint exercised by devotion to one's highest moral vision. Many are discovering that its chief stress is laid on personal and social religion of the highest moral quality.

Rapidly increasing knowledge and diversity of activity are bringing even our Southwestern cities face to face with complex individual and social problems of the gravest moral import. Our churches here are seeking to throw light on these problems, which require for their solution the application of the clearest moral principles, based on a careful study of the facts of human experience.

Chattanooga, Tenn.

The beautiful warm weather, lasting into November as it has this year, has kept some of our people on the mountains surrounding Chattanooga longer than usual but in spite of that fact the the church attendance has been good. As to the active work of the church, one of the most interesting features is a well attended adult class in the Sunday school. This class has taken up the study of Buckle's "History of Civilization" and proposes to study this work with a view to the progress of mankind intellectually, religiously, and morally. The Alliance meetings have been filled with a spirit of enthusiasm and a willingness on the part of the members to serve in whatever way would best further the interest of the church. At the last meeting a committee was formed to solicit new members for the Alliance, and to visit, and in a general way to promote sociability among the church folk. A Christmas sale and an oyster supper are planned for December. A sale just closed netted the Alliance $48.00.

Mr. Charles Lyon Chandler, trade agent for South America, secured Mr. T. H. Kuwashima, peace representative of the Japanese government to the United States, to deliver an address in the Unitarian church Sunday, November 8th. The mission of his visit was very genial to the spirit of Unitarianism, it being his endeavor to bring about an understanding between the two nations. He especially emphasized the Japanese growing understanding of our duality of government and the relation of our central government to the land laws of California. He is particularly familiar with the work of Unitarians in Japan.

Two Wednesday evenings in each month we have a forum meeting where liberal subjects are discussed. The next meeting will be addressed by Mr. Norris Headrick, one of our members and a lawyer of Chattanooga. His subject will be "The Influence of Civilization on Christianity." A subject for another meeting is "Our Relationship to South America," and still another meeting will feature an address on "Sam Houston." Each address is followed by a general discussion, any one present being free to voice his opinions on the subject. These meetings are well attended, people of other churches and those of no church affiliation take an interest in the discussions so that it is a real community work.

Atlanta, Ga.

The work on our new church is progressing and much interest is being taken in it, so that we feel that when we are in our new church home that the church will have taken on a new lease of life.

During the time that we are without church services we are keeping up the social functions of the church.

A very enjoyable Hallowe'en party was given at the residence of Mr. T. C. Perkins the evening of October 30th, and it is planned to have a supper or social evening each month this winter.

The Alliance began the work this fall with four new members and every one enthusiastic.

A cooking school for two weeks added something to the treasury besides proving very helpful.

A food sale is planned for the first week in December.

The Alliance has pledged $100.00 towards the support of the church this year and this fund is to be made up by weekly contributions by the members.

We expect to answer some of the appeals in *Word and Work,* feeling more than ever that it is our duty, considering the generous response to our appeal for our church furnishings. With the $500.00 received we now have over $700.00 in our treasury for this purpose, and a committee has been appointed to purchase same as soon as the building is ready.

Later in the year we expect to take up some literary work.

Oklahoma City.

It is to be regretted that the Editor of the Unitarian Advance took occasion to add a lamentation to his well written report of us last month when he said, "It is to be regretted that we have no Women's Alliance." A study of the calendar he seemed to be reviewing would have convinced him we had an Alliance and more.

The women of our church as noted in the calendar are federated in one body, with president and officers, which is affiliated with the National Woman's Alliance. In that federation is a branch called Literary. Another the Needle Work Guild, The Social Service Committee, a Social Board and Post Office Mission and Pastoral Committee. Since the calendar was published the Needle Work Guild has been made to include the Social Service, and for months the women have been working for the poor, giving clothes, food and other helps, besides helping the church. We did not know the woman's society had to be called a Women's Alliance to be practically one. Our women here have done great good and are working faithfully, and in larger numbers than ever before. If they are doing more than an Alliance work, are affiliated with the National Alliance, what does it matter what they call themselves?

The Literary division is now organized as a Browning Club, including many people from out of the church. The pastor's first lecture, "Browning, Tennyson and Emerson," filled the Carnegie hall to its limit. A club is organized and will have at least 50 to 75 members. This club contributes toward the church for the minister's work

An Outlook Club of young people with 40 charter members is organized and working well. It will be affiliated with the National Young People's Religious Union. A banquet was recently held. Meetings are growing in interest.

The pastor is now drilling a company of 40 from the Sunday school, aided by some adults to render a original operetta entitled, "Flora in Flowerland," a Greek drama, one of numbers written by him in verse. This is for a church benefit.

Our Sunday school is growing rapidly and in enthusiasm.

Now that a lot has been secured for a church in the near future, much enthusiasm is manifested by all in the prospects ahead. If we could anchor the people who come to us, we would be a large church, but we lose many and yet with each removal, someone seems to step in.

The pastor had a unique experience recently, when an elderly man, a retired lawyer, long having considered himself infidel owing to liberal views had the minister summoned to his house after midnight to talk with him before he passed away. The old gentleman smiled a welcome to the Unitarian minister, saying, "You are the first man that ever awakened serious thoughts of God in my heart." He had long followed everything published from the Unitarian pulpit. It was one-thirty in the morning, and with a hearty hand clasp and a smile the old gentleman said, "I want to die a member of your church," and then gave his name, written and witnessed by several and as the pastor turned away he said smilingly, "Now, I am a member of the Unitarian church, and I am happy!" An experience similar took place two weeks before. There are many here longing for our message, and the problem before us is, how to deepen, strengthen and inspire devotion, enthusiasm and loyalty to the church, that we may go about on our master's business.

Memphis, Tenn.

The resignation of Rev. J. W. Rowlett, D. D., is recorded in a recent issue of *The Word and Work.* Dr. Rowlett entered our ministry from the Methodist church and found his first Unitarian charge at Atlanta, Ga. Being of Southern birth and training it seemed fortunate to have our Southern ministry recruited from its own soil. Dr. Rowlett assumed the charge of the Memphis church in 1911, reviving an organization which had been inactive for many years. Under his pastorate a good church property was acquired, and the society given good promise of permanent success. Dr. Rowlett has been for several years the efficient Secretary of the Southern Conference and it is to be hoped that his future service may not take him outside of our borders.

Louisville, Ky.

Our church opened with a large attendance, September 22nd, which has continued throughout the autumn. All the meetings of all the organizations are encouragingly attended, and two new enterprises, a Friday evening dancing class, and a club of young men, are filling a long-felt want. The pastor and ladies hope through these meetings to promote sociability among the young people and thus quicken the church life. Two coffee socials have been held at the homes of two Alliance members and tidy sums realized for our charity work and denominational purposes this winter. Chain teas are still being held and the sum of $150 has easily been raised without overtaxing anyone. We are

planning for the Henry Bethel Vincent Lecture-Recital on the 11th of November, and for our annual fair.

ORLANDO, FLORIDA.

On account of illness in the minister's family the services in the Orlando church did not begin until November 1st. The opening service was most encouraging. Miss Gordon took for her text, "Standeth God Within the Shadow." An addition to the chapel has been built during the summer and the interior repainted and decorated. The outlook is good for a successful year's work. It is estimated that there will be a great increase in the number of tourists visiting the state this winter. It is hoped that Unity Chapel will be the center of inspiration and helpfulness for many of these.

A NEW EXPERIMENT IN SUNDAY SCHOOL METHOD.

Having experimented elsewhere with a combined preaching service and Sunday school program, it was decided that the merits of the plan warranted it a trial here. Accordingly a program covering in one service the work usually done in the Sunday school and the customary morning service with a sermon was presented to the congregation for discussion and a vote as to its adoption. As the decision in its favor was unanimous and the results that have thus far been obtained have been so happy, the thought came to me that perhaps others would like to know of the plan. The truly modern church is awake to the fact that the Sunday school work in the past, has been very poorly done. There has been a lamentable failure to interest and hold the young people just at the time when the influence of ideals is most needed. The very fact that the Sunday school is a separate organization, having its own staff of officers and purchasing its own supplies, has made a gulf between it and the church which no amount of sophistry has been able to bridge. Then, too, the children brought up to go to Sunday school, and having no place in the worship-service of the church, have grown up outside rather than inside the main organization. The aim has been to instruct and there has been but little opportunity for the expression of the child's natural spirit of reverence. The theory has been that at some particular time in the unfolding life, and we have reduced this matter to the science of averages and mathematics; the child will "come into covenant relations with the church." This is all very well as a theory but it doesn't work out according to promise. The adolescent boy finds the school too "kiddish" and the adolescent girl wants something that answers to the new experiences of her being.

To meet the requirements of the age in a more satisfactory way we have given up the Sunday school as an organization absolutely and are now doing what was formerly specific Sunday school work through a committee of the church, the chairman of which is *ex officio* a member of the Parish Board. Instead of training the children for the church the church has been reorganized about the children. There was a subtle something, that could not be expressed in words, to that scene where Jesus put a small child in the midst of the apostles and said that the way of the child is the way to God. Gradually we are coming to realize that the true starting point for the church is the mind of the child. Especially, I believe, is this true of the liberal churches.

But as a few words of what is being done is worth a whole tome of what might be done, it may be best to just give you an outline of our regular Sunday morning service. Precisely at five minutes before eleven o'clock the organist begins the musical prelude and at eleven o'clock, without any announcement, swings into a doxology, which is the signal for the congregation to rise. After singing the doxology the congregation, still standing, repeats the church covenant which the pastor follows with an invocation. At ten minutes after eleven there is a short responsive service which is followed by the singing of a hymn and then comes the offertory. Immediately after the offertory the Kindergarten department and the younger boys and girls, those not yet in their teens, leave the church auditorium for their classes in the adjoining rooms, and the pastor then preaches the morning sermon. A short organ processional follows and this gives the adults and the older young people an opportunity to form into their classes. According to the present schedule the sermon is taken up at half past eleven o'clock and at five minutes to twelve the entire congregation is organized into classes for study. At twenty-five minutes after twelve an electric bell brings together the classes from the outer rooms, when a closing hymn is announced in which, as in the opening service of worship, the children have a place with their parents.

The advantages that we claim for this arrangement may be put under several different heads. In the first place it recognizes the fact that the chief function of a church is worship, not instruction. And that one might be well instructed in Biblical knowledge and still be untaught in the greater things like self control, sweet-mindedness, forgiveness and charity. In the second place the entire family is held together. The older boy is pleased to do what his father is doing. The girl in her upper-teens will gladly study anything that is not too childish for her mother's interest. In the third place, every child, from the cradle-roll-baby up is considered as already a member of the church and recognized in the performing of its rites according to its years. Finally instead of teaching the "Sunday school penny" idea, the children are given the opportunity to contribute to the regular church funds out of which the expenses for supplies they use are drawn.

The age at which boys and girls remain to the preaching is left very much with themselves. The few members of the congregation who are needed as teachers for those who withdraw from the main auditorium before the sermon is more than made up by the

attendance of mothers who could not get to church at all under our former plan when children had to be gotten ready for a Sunday school at noon time, lasting the full hour, and the consequent enthusiasm of the whole family being assembled in the same place at the same time for the same service more than offsets any other incident disadvantages that this scheme might seem to have.

C. SEYMOUR BULLOCK.
Church of Our Father, Ottawa, Canada.

REPORT OF THE OPENING MEETING OF THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The opening meeting of the New York League of Unitarian Women for the season of 1914-15 was he.d at the Church of the Messiah, Park Avenue and 34th Street, on Friday, November 6th, at eleven o'clock. There was an attendance of 163, representing 23 out of the 24 Alliances.

Mrs. Walter U. Lawson, the new President, was in the chair and opened the meeting with a few words of welcome. The minutes of the last meeting, as well as the report of the Board meeting held a week ago were read by the Secretary, Mrs. H. B. Harding. Mrs. Griffin presented a statement showing a balance on hand in the treasury of $145.58; in the Anniversary Fund a balance of $1,129.08; and in the In Memoriam Fund a balance of $55.

Five new members were welcomed to the League, which, since the last meeting has lost three of its old members, Mrs. Thomas R. Slicer, Mrs. Henry G. Bell and Mrs. Pierre M. Thomson.

An interesting report of Anniversary Week, held in Boston last May, was given by Mrs. Harding, the delegate to the meetings.

The program of the morning began with the Religious News Report given by the Rev. Leon A. Harvey. His subject was "Present Problems of Intellectual Integrity." After touching on several items of denominational interest such as the remarkable work being done at Niagara Falls and at White Plains, the new church at Flushing and the little church at Wheeling, West Virginia, Mr. Harvey described how the divorce between modern thought and religion had been the cause of militarism and the present decrease in church attendance. Religion has been robbed of its power by loading it down with the beliefs of the past when it should have been left free to accept new truths in order to stem the rising tide of militarism. A cannon fifty years old even is now considered a curiosity, but the old creeds of Luther still hold. Religion is necessary to man, and the safety of religion rests upon its loyalty to the truth, the whole truth and nothing but the truth.

Mr. Harvey then made an appeal for the Unitarian church at Wheeling, West Virginia, which is the only Unitarian church in that state. The morning's contribution was taken up for that church and amounted to $25.55.

Dr. Henry White Callahan was the speaker of the morning, his subject being "The Barbarians." Dr. Callahan said that progress was a perfect exposé of barbarism. Social consciousness and civilization were matters of very slow growth and a result of the radical opposition between Greek and barbarian. Civilization has traveled on the path of a spiral, constantly widening and expanding. No Greek or barbarian since the dawn of civilization has been able to say "We are the people." To each of them alike has been given the honor of bearing the torch. They represent the two expressions of force in the universe; the dynamic and the potential. Power comes from passing from the potential to the dynamic and back again. Struggle is necessary for power and life. But the time will come when the struggle will be for higher ends, when truth and righteousness will be the slogan and when the Edisons, Columbuses, Washingtons and Savonarolas will be the leaders of the only struggles of the world.

Rev. John Haynes Holmes, minister of the Church of the Messiah, then welcomed the League on behalf of his people. In replying to the speakers of the morning, he said that we were living now in an age of barbarism, but the one light in the darkness was that out of this terrific struggle would come a great spiritual renaissance. People are beginning to see the absolute futility of the present religion in stemming hatred and warfare. If religion means anything it means life, peace and justice. Our time has now come. If this calamity of war has ploughed the field for our sowing, let us surely sow the seed.

After repeating the Lord's Prayer the meeting was adjourned and luncheon and a social hour followed.

THE SET OF A SOUL.

One ship drives east and the other drives west
With the self-same winds that blow;
'Tis the set of the sails,
And not the gales,
Which tells us the way they go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul,
That decides its goal,
And not the calm or the strife.

— *The Christian Life.*

Some nations were fighting fiercely.

"Why are you fighting so?" inquired the bystanders, moved at length to curiosity.

"To save civilization!" replied the nations severally.

Here a draggled figure arose from the mire under the feet of the combatants and limped lamely away.

"And who are you?" asked the bystanders, with a disposition to get to the bottom of the matter.

"Don't speak to me—I'm civilization!" the figure made answer, somewhat pettishly.—New York Evening Post.

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Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.